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NEW MOON RISING

Journal of Magick and Wicca

Featuring: Donald Michael Kraig and Lazaris

New Moon Rising

is a bimonthly magazine addressing magick, Wicca and related fields. If you are interested in participating with submissions or advertising, feel free to send it on in. Write or call for details, if you need them. We are interested in poems, rituals, songs, art, recipes, book reviews, news items, fiction, etc. Currently, we offer ads and free issues in return for submissions.

The editorial understanding of magick is a secular system of symbols and practices designed to nonphysically affect the Self and the environment, particularly regarding the development of the soul. (The 'k' distinguishes this from slight of hand or illusionism.) Related subjects include such things as: hypnotism, pseudo-science, psychology, quantum physics and fire walking.

The editorial understanding of Wicca (Witchcraft) is a wide variety of nature religions based primarily on the symbols of pre-Christian European nature religions. Related topics include: aboriginal, eastern, occult and metaphysical religions and nature related subjects (Greenpeace, the Gaia hypothesis, etc.). ***"Devil worship" is, as always, totally unrelated to Witchcraft!***

NOTE: Capitalized nouns (tend to) refer to archetypes. Capitalized pronouns refer to deities. ***Warning:*** Specific genders will occasionally represent the general case (according to the author's taste) until we learn that it bothers our readership. If you have strong feelings one way or the other, please let us know.

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The Editorial

Scot Rhoads

The Infotainment Superhighway

People are already beginning to poke fun at the "Information Superhighway"—joking about "road kill" and "choked on-ramps" etc. This is not surprising considering the hype. But I feel that this hype is only premature, not inaccurate. We will not impress an impatient public this century, or perhaps early in the next; but eventually the reality will make the hype look narrow minded.

TV is still suffering from being a new medium. It now enjoys disdain similar to that which many now respectable genre suffered in their youths, among them: radio, movies, theater, poetry and even writing itself. Part of the problem is its youth—it takes a while to build a reservoir of good work. Part of the problem is the expense and difficulty of creation and distribution. Time is curing the former problem, and technology the latter. Even with the vaunted several hundred cable TV channels, a viewer is limited to what these channels and the local video store are able to offer. But the Superhighway (better named the Network) will eventually be able to offer everything that at least a few people want (text, music and video) on demand. Then broadcasting, if it survives at all, will be limited to things like news and interactive programs. TV, as we grew up with it, will go the way of clipper ships and the pony express. There will still be an endless supply of garbage, much as there has been in books since Gutenberg, but there will also be more outstanding art and information than one can absorb in a lifetime. Anyone hooked up to the net can have the best the world has to offer on any subject at any time. And they can make their own creations available in return.

This is the promise that one sees in today's hype. One worry is that most of the information will be junk. It is now, so what? The problem is not that there will be junk out there, but having to filter through it all. Pop media pundits recently got their kicks talking about how information is the wave of the future and that information is now a commodity. That is to be expected, but it becomes a cheap commodity soon after it hits the networks. It will become increasingly difficult to protect and manage. As the proliferation of information becomes the 'virtual dirt' of the Network, information management, the tools needed to move that dirt around to build things, will become critical. Now we can only see a hint of this. For instance: The Encyclopedia Britannica *could* fit

on a CD ROM disk—but the software needed to access its information could not. Many Computer Bulletin Boards have over 1 Gigabyte (1,000,000,000) of files available—it can take hours to sift through the myriad files of just one BBS. There are several networks of BBS's that can generate hundreds of messages in one section in one day. It is impossible to handle all this information on one's own.

We already filter much of what we have to deal with. We choose the news papers, magazines, TV programs, junk mail, etc. that will take up our time. Now, the inefficient among us can probably barely afford to read through each bit of junk mail and watch each disappointing movie to its disappointing end (still hoping it may yet be worth it, until the names of the key grip and best boy roll up the screen). But the volume of information on the Net will force us to make choices consciously beforehand. We will each have to set up our own system to filter out what we don't want. (We will even be able to create viral programs to go out on their own into the Net and seek certain things—much like an artificial Elemental!) While this brings up the worry of alienation and withdrawal, this will only be possible by choice. Those who want to be a part of things will be able to participate more than ever before.

Most people will probably have a general awareness of what's going on around the world equivalent at least to what the Evening News provides. But, when a story captures someone's interest, they will be able to immediately pursue it in-depth. People may not *have* more in-depth knowledge than they do now, but they will have *access* to whatever in-depth knowledge they need at any time.

The rationing of time will become the defining factor. When you can do almost anything you could want to with your time, you should choose what you most want to do. This can be a Darwinian selection process which can lead to a vital creation that I call 'virtual Sesame St.'

I once heard a teacher complain that Sesame St. was a disastrous program. She said that it leads children to expect learning to be fun and left them with no attention span. This is a serious indictment. But in a larger picture, perhaps it is not so bad. Abraham Lincoln was one of the first to recognize that attention spans were shortening. Each day he received many telegrams from Generals all over the country updating the progress of the war. He was exposed to the future of communication; and he recognized that people weren't going to linger over a ponderous tome when that meant falling behind on the important data pouring in. It was impossible. Thus we have the Gettysburg Address— terse, powerful, brilliant. What of the more conventional speech that some famous orator gave beforehand? About the only thing anyone remembers is that it was long... very long. A long attention span has become the equivalent of not knowing to get out of the rain.

This means that the two selecting factors will be the importance of information and its entertainment value. People are willing to suffer through boring speeches and bad "scientific" writing when the information is important to them. And everyone likes to be entertained. But when you can do both, you address two needs for the price of one. With access to nearly everything ever done, and nearly everyone on the planet being able to create for everyone else, the selection pressures will be enormous. This doesn't mean that people will feel under pressure (unless they are driven to succeed, but that's not the Net's fault), but that there will be a huge reservoir of material to choose from and the cream will rise at the speed of electronic transfer.

We can expect to be able to fill every moment with entertaining *and* culturally/politically/scientifically/etc. important programs... if we choose. Another drive people seem to have is exploration. The Net will look like a 17th Century map of the world—or a fractal. From a distance, we will have only general ideas of what is where, but if we choose an area, we can go into it in great depth and detail. We can meet the natives of that area and learn their secrets. We can join them for as long as we wish. And we can try to share the knowledge there with others.

What does "sharing the knowledge" mean on The Net? The information is always there for whoever wants to access it. The problem is that most people will not be aware that they *want* to access it. How do you get past people's filters? Two ways: 1) make it interesting; 2) communicate on the personal level. It is unlikely that many people will be able to draw much attention to unusual information on a global level, but those that can will be adding to the store of very interesting and very entertaining files. More often attention to information will pass on a personal level. We all have friends (and "virtual friends") and they have friends, etc., ad infinitum. When a friend recommends a book or a video that we might otherwise have ignored, we consider it more seriously. Thus, formerly obscure information can find its way anywhere.

Simply because it is what people want, the Network will provide endless beauty and knowledge through a chaos of information. It is not difficult to imagine what it can be like for the individual once we broaden our perspective. But what will it

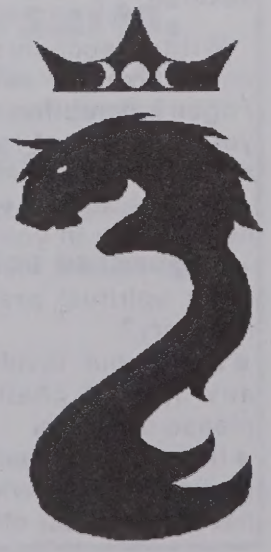
be like on a larger scale? Interestingly, there is already a similar chaos of information that we can look to for inspiration. We find a multitude of individuals in instant communication with each other in the human brain. We don't think of it in those terms because we are aware of only the unified consciousness that results (and, if we are savvy, a dark and mysterious subconscious that still seems outside our "selves"). But if we take an off-planet perspective, we can see humanity as a whole coming up with ideas and focussing on certain goals on a global scale. ...But our brain cannot be separate from our body—most of its activity is, of necessity, dedicated to its needs. Similarly, humans do not exist without a planet, we are learning now (the hard way) that we must attend to its needs.

We still have a tendency to think of Earth as "our" planet; perhaps as a brain cell might think of inhabiting "its" body. But from our perspective, the cell's idea would be absurd. Similarly, while we go about living our individual lives pursuing our personal goals the same as we ever did, perhaps we can consider ourselves to be Gaia's brain and our collective thoughts to be Gaia's consciousness. Which we can access on the Net.

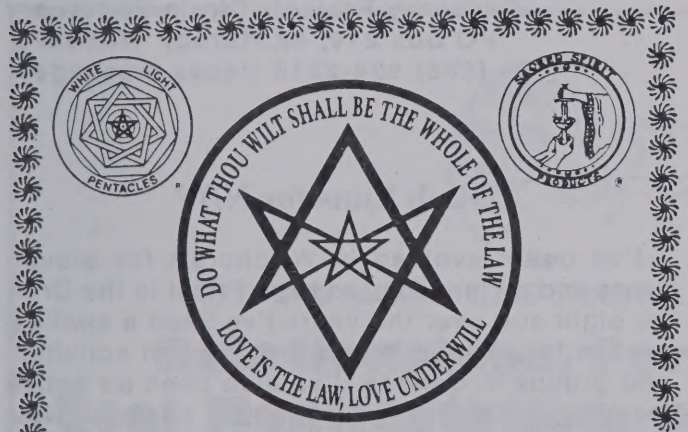
How absurd is the idea of a planet having a consciousness? Consider this progression: Starting (arbitrarily) with atoms, they cooperate to form molecules, which cooperate to form cells, which cooperate to form organisms, including us. We see this as the zenith of consciousness because that is the level that our consciousness is now on. But individuals cooperate in groups, and groups are part of a cooperative biosphere. How can we continue to reserve consciousness only to *us* through tortured Cartesian philosophy? If consciousness exists, we should be open to the idea of extending it up and down the scale. (Though it would obviously not be *human* consciousness in anything other than humans!) By itself, Occam's razor compels us to assume this is the case until we have contrary evidence. (It is simpler to assume everything has some consciousness to it than to try to explain why it's restricted only to sufficiently developed humans.)

There is a psychology of crowds, cultures, governments, organizations—any group. Many have noticed that they have a life of their own. I read a great article in a revisionist history magazine long ago about the psychology of war. The author noted such things as the correspondence of drumbeats in martial music with an excited heart rate. My favorite story was about Kaiser Wilhelm on the eve of WWI. Germany had directed Austria-Hungary to demand excessive reparations of Serbia after the assassination of Archduke Ferdinand. When Serbia acceded to most of the demands, the Kaiser said that "all reason for war falls away" and told his ministers to direct Austria-Hungary to accept. His ministers acted as though they had not heard him. They urged Austria to declare war, contrary to the Kaiser's wishes. The ministers, and the country, were ready for war. Not even the Kaiser could stand in the way of Germany's will.

We can see this more subtly in cycles of war, economics, fashion, etc. We are part of larger social and biological organizations, and we can describe their actions as consciousness. But they are not a sapient consciousness (as far as we can tell)... yet! With the creation of the Network, this can change. Once each of us is aware of our place in the Net and immediately aware on a global scale of our individual actions, this may *be* sapience. And since the Net (through its users) is an integral part of the earth, this could be Gaia's awakening.



Blessed Be



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Letters

Please address letters to New Moon Rising *or otherwise make it clear that your letter is available for publication. Please let us know how you would like it signed. Opinions of authors in New Moon Rising and especially in the "Letters" section certainly do not necessarily reflect those of New Moon Rising.*

Pagans in Recovery Project

Are you a Pagan who is in recovery from alcoholism? If so, I would like to hear from you. I invite you to share your ideas and experiences with me.

This Spring I am doing a Pagans in Recovery Project in connection with some of my graduate studies. I have begun this project: (1) to examine how Wiccan and other Pagan forms of spirituality can help in the recovery process, (2) to compile and develop self-help approaches for Pagans in recovery to use on their own and/or in groups, and (3) to educate mental health professionals about effective and ineffective ways of doing treatment with Pagans with drinking problems.

As part of this project, I will facilitate an art therapy workshop with a Madison-area Pagans in Recovery group and will do a presentation to students and faculty in the Department of Counseling Psychology at the University of Wisconsin in Madison. I also plan to write up a report about the project, which I will make available to those who have shared experiences, ideas, and information with me as part of this study.

To take part, please send me your name, address, and phone number. Please let me know if I can interview you by phone, and if so, when the best times are to call you. Confidentiality is assured.

Written accounts of perspectives and experiences also are welcome. Briefly describe your Pagan orientation and involvement. Summarize your Journey of recovery. Comment on one or more of these questions:

- In what ways is your Wiccan/Pagan spirituality helping you in your recovery process?
- What rituals, meditations, invocations, and/or other spiritual practices have helped you with recovery?
- Does your involvement in Paganism present any special challenges to recovery? If so, please describe.
- If you have been part of a Pagans in recovery group, describe what group process approaches have been most effective.
- Have you disclosed your involvement in Paganism to the therapist(s) you've worked with? Why or why not? If you have, what has been the response?
- If you have been in Alcoholics Anonymous as part of treatment, how has this worked for you? Have you adapted any of the language/concepts in AA literature to be more compatible with Paganism, and if so, what? Have you mentioned you are a Pagan to others in the program, and if so, what has resulted? • What do you think therapists need to consider in order to help Pagans with drinking problems?
- What suggestions do you have for other Wiccans/Pagans in recovery?

Pagans who are mental health professionals are also invited to share their ideas, approaches, and experiences with Pagans in recovery. If you know of any journal articles, academic papers, and/or other literature that could be of help to me in this project, please send me copies or cite sources.

Please pass the word about this project and encourage Pagans in recovery that you know to take part.

Thanks and Blessed Be,
Selena Fox
Recovery Project, Circle Sanctuary
PO Box 219, Mt.Horeb, WI 53572
(608) 924-2216 (leave message)

Witch Runs for NDP

I've been involved in Witchcraft for eleven years and a Third Degree High Priest in the Craft for eight and over the years I've been a spokesperson for various Pagan and Wiccan activities and groups in Canada. I've also been an active member in Canada's democratic socialist New Democratic Party for six years.

I was acclaimed as the party's candidate January 6th in a provincial by-election here in Matsqui, British Columbia, called when the local Member of the Legislative Assembly quit late last year.

I'd been the acclaimed candidate for about a week when a reporter with the Vancouver *Province* decided to do a check through the computer and found my name in a dozen or so articles.

The provincial secretary of the NDP, Keith Reynolds, said "It is a reason to reconsider his nomination" and "he did not disclose his religious preference to his executive". Premier Mike

Harcourt, the leader of the NDP, said that my religion alone was reason to reconsider my nomination because "some call it a cult" and "it is of concern to me".

A huge media tornado ensued centred on the prospect of the NDP religiously discriminating against their acclaimed candidate. I was major national news in Canada for about a week.

I was required to submit to a new nomination meeting which I lost, 14 to 16. I behaved as I thought a candidate should behave—I defended the Party and its leaders, defended our traditions, spoke about our politics and policies. This has resulted in our religion being accepted as unquestionably legitimate by the media.

The way that it stands at 1 February is that the leaders of the NDP are refusing to apologize to me and to the other members of my religion in British Columbia and refusing to say that they'll make sure it never happens again. That is all that I'm asking for, as well as meeting my lawyer costs, currently a couple hundred dollars at most. I've laid a formal complaint with the BC Human Rights Council.

Letters of support and donations can be sent to Samuel Wagar, P.O.B. 2205, Clearbrook, BC, V2T 3X8 CANADA. Remarks about their stand can be sent to BCNDP at 3110 Boundary Road, Burnaby, BC V5M 4A2, faxed to 604-432-9517, or telephoned to 604-430-8600.

Samuel Wagar
(MAPHIS)

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Magickal Events

May, 1994

S	M	T	W	T	F	S
	2	3	4	*5	6	7
8	9		11	12	13	14
15	16	17	18	19		21
22	23	25		26	27	28
29	30	31				

1 • **Beltane Festival,** traditional.
May Day (Rudemas), honors Goddess Maia.
Rowan Day, celebration of Spring & Fertility.

2 • **Pulletag,** (Teutonic) return of Baldar.

3 • **Bon Dea** ("Good Goddess," a.k.a. Tarentia), Roman women's festival for the public welfare.

4 • **Festivals of Cerridwen and Brigit.**
Festival of Sheela-Na-Gig, Irish Yoni-Goddess.

5 • **Spring Solar Cross-Quarter, Beltane.**

6 • **Hator visits Nuit.**

7 • **Hathor visits Anukis.**

8 • **Furry Dance,** English welcome Spring.
Mother's Day.

9 • **Lemuria,** Roman feast of ancestors.
Feast of Epipi, in Egypt.

10 • **New Moon Eclipse,** in Taurus.

11 • **Apollo's Birthday.**
Old May Eve, Irish Fairy mounds illumined.

13 • **Garland Day,** offering garlands to Neptune.

14 • **Pangyric of Isis,** celebrates finding Osirus.

15 • **Day of Vesta** in Rome.
Delia (to 5/16), purification of Athens.

17 • **Buddha's birthday.**

18 • **Feast of the Horned God.**

20 • **Sun enters Gemini.**

23 • **Rosalia,** Rose Festival of Floralia and Venus.

25 • **Full Moon Eclipse,** in Sagittarius.
Day of Fortuna, in Rome.

27 • **Centennial Games,** nighttime healing ceremonies dedicated to Proserpina, Diana & Fates.

28 • **Bendidia,** honors Thracian Moon Goddessi.
Kallynteria, purification ceremonies of Athena.

29 • **Ambarvalia,** to Ceres, Juno and the Lares.
Oak Apple Day, fertility rituals and tree worship.

30 • **Plynteria,** solemn cleansing of image of Greek Athena Polias in the sea.

31 • **Feast of Stella Maris** (Venus), in Venice.

June, 1994

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8		10	11
12	13	14	15	16	17	18
19	20		22		24	25
26	27	28	29	30		

1 • **Goddess Festival** in Rome, for Carna (protection & survival), Juno Moneta (prosperity) and Tempestas (good weather)

2 • **Procession of the Golden Chariot** in Belgium
Day of Wreaths in France and Europe.

3 • **2nd Festival of Peace,** Roman festival for Pax and Bellona.

4 • **St. Dommu/ St. Gobnet Day,** originally dedicated to Irish Earth Mother, Sheela-na-Gig, matron of birth.

7 • **Vestalia,** Roman women's feast of the vestal virgins, dedicated to Goddess Vesta, Guardian of the Hearth.

8 • **Mohammed's Birthday** in 570.

9 • **New Moon** in Gemini.
Mater Matuta (to 6/11) Roman festival of the mothers, dedicated to Goddess Leucothea (Iris).

10 • **Day of Anahit,** Persian Goddess of Love.

13 • **Feast of Epona,** Celtic Horse Goddess.

14 • **Lesser Quinquatrus of Minerva,** honors Minerva as matron of the city of Rome.

16 • **Night of the Tears of Isis,** Egyptian feast of the Waters of the Nile.

19 • **Day of All Heras,** in Rome, dedicated to the Goddess Within and to Wisewomen.

20 • **Parelia,** Roman festival of Venus and birthday of Rome.

21 • **Summer Solstice, Sun enters Cancer, Lithia.**
Pa Shemat en Hara, the arrival of Horus.

23 • **Full Moon** in Capricorn.
Day of Cuchulaine, Irish hero and Green Man.

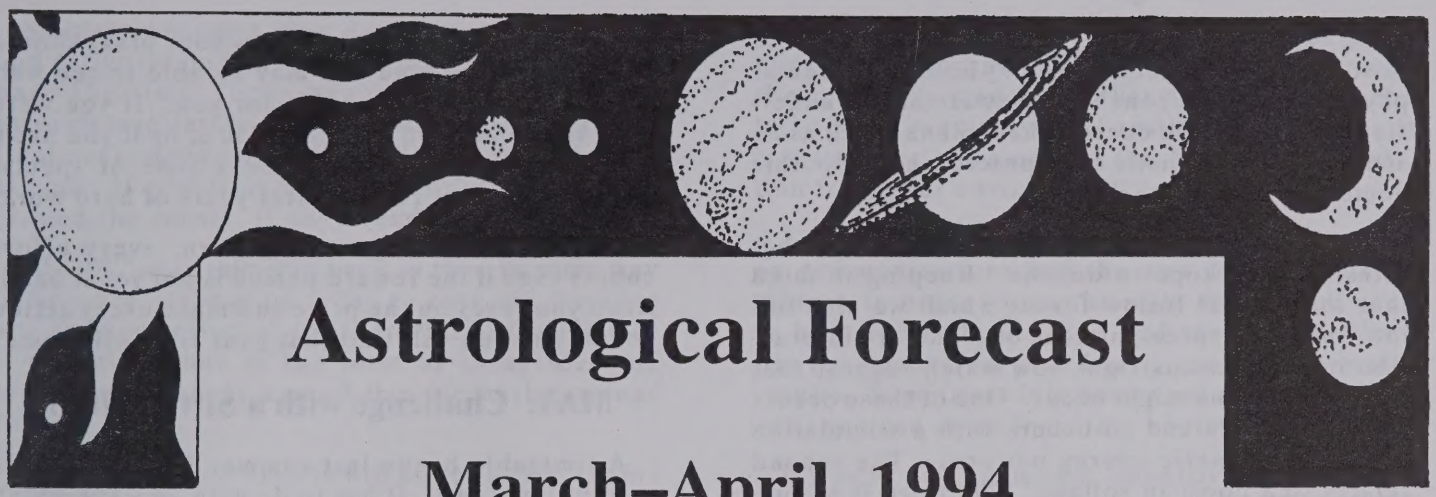
24 • **Buring of the Lamps at Sais,** Egypt, for Isis and Neith.

25 • **Tartar Festival of the Plow,** in Russia.

27 • **Arretophoria,** Roman nymph festival of Artemis/Diana.

30 • **Day of Aestas,** Roman Corn goddess of Summer.

Most information drawn from **Phoenix & Arabeth's Earthspirit Calendar.**



Astrological Forecast

March–April, 1994

by Terry Lamb, M.A.

C'mon! You can do it! You can't lose faith now! We're beginning the new cycle! So hoist the bag of dreams a little higher and step lively—you'll be needing it now. The world is ready for you (or it will be soon at least). Sure, the plans you made, they're not coming together with the timing you had in mind, but can you be blamed if you reveal your humanness? Things are moving again. Renewal is at hand.

You may have noticed, if you have an attunement to unseen energies, that the influx of energy onto the planet has increased tremendously! You'll be feeling this more and more as you "lighten up."

By "lightening up," I mean becoming vibrationally linked with your energy or light body. As the Chinese can tell you, there is an organized, coherent energy system weaving its way through your body. It is a series of rivers that start and stop in predictable places and must flow freely in order for you to experience robust physical health. The health treatments of acupuncture, acupressure, jin shin do and jin shin jyutsu (to name a few), and the martial arts, t'ai chi and chi kung are based upon the understanding, use and manipulation of that system.

Within that energy system are doorways through which we release and accept energies from the world around us. That there are energies from outside the planet's aura which affect us in subtle ways has not been proven per se, but for some people these energies are as real as the established effects of the solar wind or the moon's gravitational pull. These people have become barometers for the influxes of energy that others of us are less sensitive to. Take the week of March 6th, for instance. Beginning after midday on Monday the 7th and going through Wednesday, you might say that an avalanche of energy reached earth. Several people who are sensitive to these forces spontaneously reported experiencing symptoms of the onslaught. What did you feel? Let me know.

Some of the symptoms people feel is akin to a burst of energy moving through an energy center (called a chakrum or nadi in yoga), sometimes with physical symptoms (such as heart palpitations, throbbing or rapid pulse, light-headedness, visual disturbances, a lump in the throat, indigestion, atypical bowel movements, aches and pains in the body where past blockages or injuries have occurred and so forth). Many people are experiencing this who have never had any such symptoms before. The one central characteristic of the symptoms is that they are anomalous—they have no apparent correlation with other medical conditions and often do not respond to standard medical treatments. You may have the sense that the symptoms are different and occur for atypical rea-

Major Planetary Events

Beltane (May Day/Spring Festival)		May 1
Chiron station. direct	2°51' Virgo	May 1
Solar Cross-Quarter	15°00' Taurus	May 5
Transpluto sta. direct	22°38' Leo	May 8
New Moon Eclipse	19°48' Taurus	May 10
Saturn semi-square Uranus	11°15' 26°15' Pis/Cap	May 16
Sun opposite Pluto	26°42' Tau/Sco	May 17
Sun enters Gemini	0°00' Gemini	May 20
Full Moon Eclipse	3°43' Gem/Sag	May 25
New Moon	18°17' Gemini	June 9
Mercury station. retro.	8°25' Cancer	June 12
Sun enters Cancer (Summer Solstice/Mabon)	0°00' Cancer	June 21
Saturn stationary retro.	12°24' Pisces	June 22
Full Moon	1°43' Can/Cap	June 23
Mars opposite Pluto	25°41' Tau/Sco	June 27

sons. If you recognize your own experiences in this, I urge you to get checked by both your regular physician and someone who is aware of and understands these subtle energy phenomena (such as an acupuncturist, holistic chiropractor, homeopathic doctor or massage therapist).

What is all this about? This is one question that astrology can hope to answer. Keeping in mind that the planets follow forces which we also follow, there are three patterns of planetary interaction in the heavens right now which suggest that such phenomena might occur. One of these occurs every 176 years and co-occurs with a stimulation of electromagnetic energy patterns. The second relates to a boost in voltage. The third is associated with the grounding of this energy into the physical world around us.

It makes for exciting times, because now we have movement, a factor which we did not have at our disposal for about a year and a half. When we get movement after being stuck so long, the experience can be shocking as blockages are broken through and change finally occurs. We will all be trading in our old problems for new ones!

April, May and June will bring this activity toward fruition as a part of the natural yearly cycle of winter dormancy, spring growth, summer ripening and autumn harvest. By now your plans should be taking shape, and you may be able to see well enough what the year holds for you. If you were born in the late '40's or early '50's, or if you are a Virgo or Scorpio, this can be a time of special growth and great reward after years of hard work.

No matter when you were born, every effort counts even if the reward period is not yet at hand. Keep your eyes on the prize and make every action count, and you will find that your time will come.

MAY: Challenge with a Silver Lining

A timetable begun last summer (Aug. 20) finds resolution at last. It has to do with an issue which you would have begun dealing with around then, but gained your attention around Dec. 23, Feb. 24 and Mar. 11. This may involve health, spiritual growth, work and the healing professions.

The first is also the date of traditional May Day, or Beltane. This is the ancient spring fertility festival when the crops were blessed and spring fever was expressed freely. If now our celebrations of Beltane are tamer, they are nonetheless joyous in joining with Nature in Her frenzy of growth.

Through the 6th, we deal with the manifestation of larger issues in smaller arenas, expressing through communications and relationships. Keep track of what is happening now, because it may come to bear upon your experiences in October and November, when you will need to deal with these issues. It may be possible, by the way, to head off difficulties now before they become real challenges – but I have found that often foresight does not lead to resolution, only preparation.

The 7th may bring inflammation to existing issues. If you have any health problems, you may experience a "healing crisis." This can involve an exacerbation of symptoms before their resolution. It is a good day for clearing communications. The next day is considerably more charged with explosiveness, but whatever you need to do may have to wait until the 8th or after, with lasting positive effects related to events which occurred around Aug. 15, Nov. 20 and Feb. 11.

Darkness descends on the 10th, the more so because this New Moon is also a solar eclipse. This begins a new 6-month period which carries much the same theme as the one which began in mid-November last year. You will be reevaluating and refurbishing various aspects of your life at this time. Look for shifts in international issues at this time, as we often experience major activity related to various world crises during an eclipse. For instance, Saddam Hussein invaded Kuwait on an eclipse.

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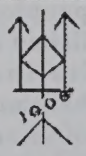

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Strident energies may dominate your feelings and activities on the 11th, 12th and 13th; but if you have the time, focus on finding a little peace through meditation or lunch with a friend. Health treatments done on the 13th will be unusually beneficial. If problems arise, the solutions are just around the corner, if not already at hand.

The 14th may take you back in time in some way or another. It may be a day to ease off, because any vigorous effort is likely to end in frustration, if not misfortune in the form of an accident or argument. This is a good day for letting things flow.

Have faith, your efforts will be rewarded. Exercise the antidote to loss of perspective – stepping back and observing from outside yourself. You'll soon see what your best course of action is. This is true for the 15th through the 19th. The 16th and 17th make us aware that deeper forces are at work, that opportunities can flow our way if we leave the door open for them. Whatever comes to light on these days are the beginnings of fruits from beginnings made in mid-November, with significant events occurring on Feb. 28th. Resolution will come at the beginning of August. Events related to Whitewater are following this timing. The 18th carries an explosive response for those who would act impulsively.

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On the 20th, the Sun enters Gemini, the busybody of the Zodiac. They love to be in on everything, and you may notice that people are inclined to be more inquisitive and restless than usual. It is a time for learning and the desire for stimulation from your environment.

The 21st through the 23rd will find you focusing on communications and the way you think about things. In order to say the right things, you need to have the right attitude and approach. When you can come from your heart, you achieve better results. Sometimes it is better not to say anything until you can come from that center within.

If you've felt somewhat impulsive over the last six weeks, there's a reason, and it vanishes on the 23rd. Now is the time for more deliberate behavior. If you are dealing with health issues, they will require your focus on the 24th through the 25th, when the energy will crest, carrying any crisis with it. The 25th is the date of the Full Moon lunar eclipse, which fulfills the energy of the solar eclipse two weeks ago. This is an important transition time, when we change our focus to new ideas and dilemmas. The 25th is sure to be a day of awkward communication, and silence may be the best response. Don't take what others say personally. Do something to nurture yourself and reserve judgment on yourself and others.

Memorial Day weekend will be a fitting start to the summer, a great time for all. People will be ready to party and will be successful in doing so! It's a time to take it easy, relax, and don't let tiredness get in the way of your fun on the 30th.

On the 31st, you may wish you were still on vacation, as a strong escapist energy continues to move us.

JUNE: Breakdown Masking Progress

June starts off with a bang, but it's nothing that a little "fluid industry" won't cure. That is, give it your 110%, but be flexible. Opportunities will arise from your efforts. The 4th promises easy travel and communications amidst other minor stressors occurring through the 8th.

The 8th, 9th and 10th may be more memorable dates, as some energies of deeper significance surface. In particular the 11th presents both challenge and the means toward resolution, even if some events which arise are of greater significance than can be resolved in a day. On the 9th the New Moon suggests that we will carry the focus of these days through the coming month.

On the 12th we start a three-week break in the flow. Activities which we began in early March will be completed, redone or reinitiated during

this time. A theme of (self-)nurturance and integration of scattered energies will be evident; and you may find that it is possible to eliminate certain activities which have been necessary distractions over the last 3½ months.

The 13th through the 17th are days of adjustment and awkwardness. It may be necessary to disappoint someone at this time, but it is for the best. Any relationship difficulties will culminate on the 19th and smooth out. Be sure to follow up promptly on any promises made.

The 21st brings to us the Summer Solstice, the culmination of light in our yearly cycle. Although darkness begins its ascent now, we still have three more months of warm sunny skies and summer splendor.

Take the time to celebrate the coming of summer—you'll need the time to relax with the other forces moving through your life at this time. Issues surface whose seeds were planted Feb. 21st, having to do with responsibilities and rewards won through hard work and applied wisdom. They will be further expressed in your life around Sep. 1st and resolved after Nov. 9th.

The gods (and goddesses) aid you on your path for the rest of the month. A stream of harmonious energies provide assistance where resistance once stopped the flow.

The overall feeling of this spring is accomplishment and movement. The direction may not be what you planned for yourself two years ago, but it is worthy. By bending to the desires of our inner being, we ensure our success in fulfilling our life purpose. Truly we will progress on this path this year.

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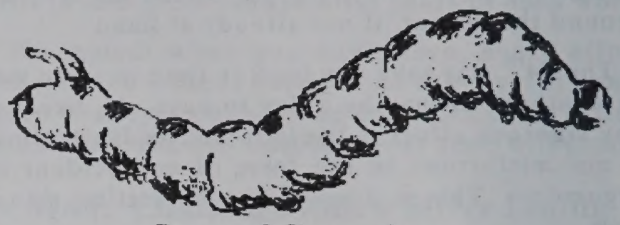


Love of Gumminess
Stick to Wanderings

STICKING TO MAN, THE CATERPILLAR REACHES ALL OF MAN AND ENCOURAGES MAN TO SEARCH WITHIN HIMSELF.

BOBCAT

Love of Values
Hark to Worth

AVAILING HERSELF OF MAN'S BEST SIDE, THE BOBCAT STRENGTHENS THAT WHICH IS AND WOULD BE EFFECTING MAN'S OPINION OF HERSELF.

EMU

Love of Capacity
Save Space for What's Needed

WALKING IN FRONT OF MAN, THE EMU BASKS IN THE WHOLENESS OF BODY AND UTILIZES HER WEIGHT TO HOLD ALL THAT MAN NEEDS.

CAMEL

Love of Water
Drink In All You Are Given

FLUIDLY MOVING ACROSS PAST WASTE WITHOUT DIFFICULTIES, THE CAMEL VALUES PRESENT TASTES OF PROGRESS. TRUSTING IN VARIETY OF APPROACHES, THE CAMEL IS RESISTANT TO MAN'S INNER DROUGHTS.

An Urban Wicca:

Midsummer

by Alex Miller-Mignone

Midsummer is the Pagan festival commemorating the Summer Solstice, which usually falls about the 21st of June. The days are long and the heat has begun to wax toward its August swelter, but the nights are still pleasant and cool.

The urban garden is in full swing, with the pansies and ranunculus of Spring retreating before the advancing heat, giving way to impatiens and caladiums, hosta and begonia. Spikes of balloonflower begin to sport their first tentative buds and the herbs are growing thick and furiously. Lemon balm has ranged far and wide and vies with mint and mother-of-thyme for the choicest spots of earth; the mint runners always seem to win. Sage and basil grow bushy while lemon verbena, rosemary and bay laurel stretch delicate new arms towards the sun's embrace.

The garden that has become a birch grove has never seemed more sacred as we set the scene for the Midsummer ritual. Long gone from the altar table are the Yule greens and birdseed husks of winter; it serves now as the nursery for new pots of mint or other herb cuttings which we are propagating. And several potted lantana which we have wintered for years adorn the stone lion figure-head with their solar bursts of orange and yellow blossoms. Large glass-sleeved yellow candles mark the four directions, while smaller green glass votive candles mark the Cross-Quarter Sabbats. Green glass and wire sconces are hung along the wooden wall beneath the birch, where they illumine statues representing the Oak King, Dionysos, Pan, the Christ.

As the Sun waxes to Midday we retrieve some carefully stored trophies from the freezer. Summer Solstice is the time when the Oak King replaces the Holly King as the Consort of the Goddess. In preparing to honor this sacrifice we clipped small cuttings from the garden's male holly last Imbolc, complete with frozen snow and icicles, and stored them in ziploc freezer bags, along with one perfect, large snowball. At noon we place these tokens of the transfer on the altar and at the base of our new two-foot pin oak sapling. The snowball we leave atop the lion's head to give itself in sacrifice to the sun.

By dusk the revelers have gathered, and the glow of candlelight seems to have captured the last rays of the setting sun. The ritual is a simple one, evoking the power of the sun and the fragile victory of the light over the darkness. It may be the shortest night of the year, but when next the sun rises it will be on a day that witnesses its waning, which will culminate in six months at Yule.

Following is the Feast: a cold buffet of traditional summer favorites such as deviled eggs with tarragon or dill and rosemary potato salad, both spiced with the herbs from the garden. Asian sesame noodles and cabbage slaw are balanced with American staples such as chilled barbecued chicken wings and baked beans. Dessert features the many berries of the season, mixed in a rich nougat tart or nestled beneath the crispy crust pastry cobbler. Some of the blackberries and strawberries are from our own plants, supplemented with raspberries and loganberries from the local Farmer's Market.

The day has been one of rest and revelry, but the season to follow is one of the busiest of the year. There is the garden to water and tend, herbs to harvest, dry and propagate, and flowering plants to pick over to encourage new growth and bloom. We pick special herbs and flowers now and in the Lammas octave. The herbs for amulets and charms. The cloth bags which will soon hold them we carefully sewed or crocheted during the long nights of Imbolc and Yule—it seems with Wicca there is always something to prepare!

Now is the time also to pluck the new corn from the cobs and string it on thread to dry in time for the Lammas necklaces in six weeks. Rune sticks rough-hewn from evergreen branches at Yule have weathered sufficiently now that we can strip them of their needles and bark, and trim or carve them to more perfect shapes. Soon we will paint or etch them in preparation for their use in the divinatory rituals of Mabon.

As the days grow hotter, one can hear cicadas and locusts high in the birches. We need to firmly remind grasshoppers that there is an entire field of weeds they could be eating just a few blocks away, instead of devouring the herbs. And mosquitoes make the warm summer evenings just slightly less inviting. Before long the days are noticeably shorter, as the Wheel which is never ending continues to turn through time.

Alex Miller-Mignone, Urban Wicca at large, is a professional writer and astrologer, and past president of Philadelphia Astrological Society. His specialty is Galactic Astrology, which uses Deep Space points in addition to the planets and asteroids of our own solar system. His work appears frequently in The Mountain Astrologer *and* Welcome To Planet Earth, *and he publishes a newsletter, "The Galactic Calendar," eight times yearly. He can be reached for information or consultation at 627 S. 26th Street, Philadelphia, PA, 19146 or (215) 735-1872.*

Charge of the God

I am the salmon
of the stream,
the walker of
the waking dream.
I am the father
and the child,
the poet and warrior
reconciled.
I am the sword
and the shield,
the wheat that fills
the golden field.
I am the hunter
and the prey,
the rooster ushering
in the day.
I in light and
darkness tread,
to bridge the living
with the dead.
I willingly face
the Winter's lance,
to start again the
Spring Time dance.

—Dale Fitzgerald

The Esoteric Symbology of the Rider-Waite Tarot

The Empress and Emperor

by Gary Shook (Usul)

The Empress

In keeping with the dualism we have observed in the three previous cards of the Tarot (Fool, Magician and Priestess), the Empress takes it one step further. While the Fool and the Magician contained both aspects of duality within one form (or body); and the Priestess (while externally dividing the masculine/feminine–positive/negative) retained control over both aspects (more than just control, an acceptance of and commitment to the principles of polarity); the Empress is the pure feminine. In the Tarot's journey of decent into matter and return to spirit, this card represents the first separation of one polarity from the other in a separate and distinct form.

The Priestess and the Empress are alike in that they both are feminine and have masculine reflections (consorts or partners) in other cards of the Tarot. They differ in both the form of femininity they embody and their relationship to their masculine reflections. The Priestess's form controls and directs the masculine energies around her. She is the strongest aspects of feminine power in a non-romantic sense. She is the spiritual, the celibate and dark mystery of the Moon. The Priestess's reflection is the Hierophant and her relationship to him is one of opposition. The Empress's form is one of the wife and mother, and she Emphasizes the maternal and care giving aspects of the feminine. While the Priestess seems to reject life, the Empress fully embraces it, even embodying its fertility. The Empress is the third card of the Tarot, the number three representing fertility and reproduction. (1 is masculine and 2 is feminine, 3 is the result or child of their combination: 1 + 2 = 3, man + woman = child.) She is the fertile love of the Earth Mother, whose loving arms suckled all humanity. Her relationship with the Emperor is one of partnership and respect, much removed from the philosophical antagonism the Priestess has with the Hierophant.

The Rider-Waite deck pictures her in a natural setting, symbolizing her connection to nature and its fertile energies. The color of her background is a solar yellow/gold. The color is masculine, but in this card it is not part of the Empress but flows abound her, giving her the power that she directs through her golden scepter. This golden energy comes from her consort the Emperor who harmoniously gives over his energy for her to direct. Her scepter, in contrast to the Emperor's, is small; this shows her power comes from closeness and intimacy rather than his masculine brute force. She is not the masculine, she directs the masculine energy she gets from her consort the Emperor. Flowing from a deep fertile forest behind her is a stream which symbolizes her feminine nature. Arising from the ground around her feet is a field of wheat which is the staff of live, a symbol of abundance and fertility. In contrast to her consort the Emperor's cubic throne of material authority, she sits on a comfortable throne of pillows. This shows her rulership is through compassion and love, rather then the severe authority of the Emperor. The color of the cushions is red, indicating the passion for life that is her true power. Red is also the color of the Mother, whose aspect the Empress embodies. Her flowing gown is white with pomegranates; the white being purity and the pomegranates being a traditional symbol of abundant fertility. Her crown also represents natural authority being the laurel wreath of earthly victory. This natural crown is covered with the twelve stars of the zodiac giving her power over all aspects of earthly authority. Her shield which lies on the earth next to her feet is one of love. On its crest is the symbol of Venus, showing the interaction of the masculine and feminine in a field of love (the heart).

The Emperor

The Empress and the Emperor work together to fulfill a function: Earthly control and leadership. In a way they are two sides to the same coin who find a balance and harmony when they are together. They represent the father and mother images in the Tarot who rely on each other's strengths to balance out their own weaknesses. Their relationship with each other is complementary and supportive, and they work together toward a common goal. They differ in the style of control they project upon their subjects: the Empress is loving and compassionate, while the Emperor is severe and dominant. There is a duality represented in this card as well, but the duality here is external from the Emperor and represents his cooperative relationship with the Empress. This relationship is symbolized in two ways: in the color of his throne, and in the twin mountains in the background.

The Emperor is depicted sitting on a grey cubic throne, with the throne itself being a symbol of power and rulership. The color grey represents a balance in this rulership between himself and the Empress, the midpoint between the two sides of duality that was represented by the black and white pillars of the High Priestess. Although the Emperor's rulership is balanced by the Empress, he still exerts his strength of will over it. This is shown by the four rams' heads on the throne. The rams are the symbol of Aries and represent the Emperor's power and will with which he exercises the final say in his rulership. The cubic shape of the throne represents the number four. Four is also the number of the Emperor's card and in other decks he also sits upon his throne with his legs crossed in a figure four. Four is important for two reasons: First it represents the four Elements Earth, Air, Fire and Water. The four Elements are the occult building blocks for all that exists on the material plane. Thus the Emperor is represented as the highest attainment of, and ruler of the four quarters and all material life. Second, four is the number of completion and shows the Fool has finished the lowest, or material aspect of his journey. Together with the next card (the Hierophant), the Emperor represents the duality of the material and spiritual – with the Emperor being the summit of material power, and the Hierophant (it appears) the spiritual.

The mountains divide the Emperor as did the pillars of the High Priestess and show a form of duality. The mountains are earth, and show earthly control. They are also orange and yellow, both solar, masculine colors. Thus the duality here is the earthly rulership between the Emperor and the Empress. The Emperor's apparent dominant position in their relationship is shown by the masculine colors of the mountains. (His position is "apparent" in that one could say the Empress only lets him think he is in control of the relationship, though she remains in control and rules through the Emperor by manipulating his actions.)

Other symbols that represent his power and authority of the material are his scepter and ball. The scepter represents power directed through government. The scepter is held in his right, or material plane hand, which means power directed in the material. In his left hand he holds a ball. The ball represents both authority and the earth. By being held in his left or mental hand it represents that his mental energies are also focused and expressed in material terms rather than magickal or spiritual ones.

As the Emperor's presence is shown in the Empress card in the solar yellow background, the Empress's is depicted in his card by the flowing stream behind his throne. This is the same feminine stream which flows in the Empress's card. It also represents the unconscious powers of the Moon. While the Empress is bathed in the solar power of the Emperor and directs it to her own ends, the Emperor places her powers behind him, ignoring her energies and using his own brute force to enforce his will.

This is part of a series of articles on the esoteric symbology of the Rider-Waite tarot deck. Dr. Waite spoke to us not in words, but in hidden symbols. Symbols are truly the universal language expressing ideas in a way that, with study and contemplation, all can understand. But this understanding may not be the same for everyone who seeks it. While symbols do speak to all who will listen, they may say different things to different people. To truly understand the archetypal symbology of the Tarot, you must listen to a chorus of voices, not just one. Read as many different explanations as you can on the Tarot, and then the true meanings of the symbols will naturally come to you from within.

History is a Lie

by Donald Michael Kraig

When I was in elementary school I was thrilled to learn of the brave, revolutionary colonists who were united in their fight with the British for freedom. By the time I was in eighth grade I learned that only half of the colonists wanted to split with the British. In college I learned that only about ten per cent of the colonists wanted to split from Britain, and that was, to a large extent, to help maintain their personal wealth.

I remember President Johnson telling the country that the reason we were sending soldiers to a far away country called Viet Nam was because they had fired on one of our ships without provocation. It was later revealed that the ship they fired on had steamed in and out of their waters in an attempt to get them to fire upon it so we could send in our forces.

The military crowed over the success of our expensive weapons during the Gulf War. Contrary to the military's claims, however, only a small percentage of the "smart bombs" hit their targets; and the much-vaunted Patriot Anti-Missile Missiles were, according to the Israelis, highly overrated.

So what is the truth of all these contradictory statements? We'll probably never know because history is a collection of lies and myths determined by the winners of conflicts.

Does this sound a bit overstated? Jaded? I don't think it is. Imagine, for a second, what our history books would be like if the Axis powers had won World War II. Imagine what history books would say about the Druids if Julius Caesar had not fought the Celts. Think of what history would say about Christianity if the Renaissance had succeeded in bringing back both older wisdoms and scientific attitudes.

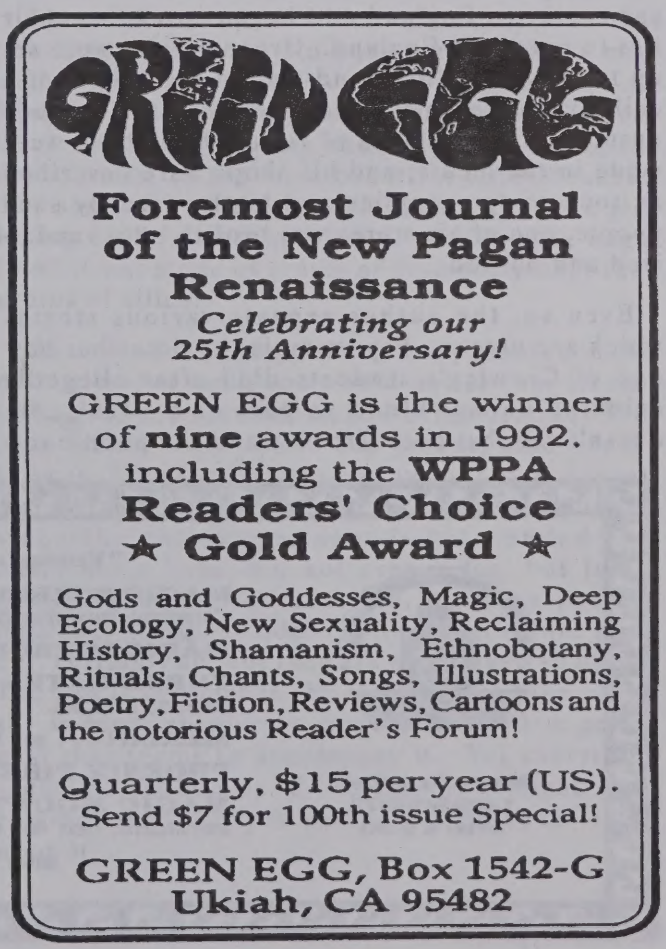
Recently I saw a TV show about the archaeological digs at Masada in Israel. This was where a few hundred Jewish zealots held off 15,000 Roman soldiers for two years and then committed suicide rather than face capture and slavery. The story was recorded in the works of the historian Flavius Josephus.

The excavation, however, revealed a slightly different story. Evidence indicated that the zealot soldiers killed all the women and children. Then the soldiers drew lots and ten of them killed the rest of the soldiers. The ten drew lots and one killed the other nine. The last one killed himself.

So why did Josephus lie? The answer was that he worked for the Romans. The Roman readers, as a result of their culture and upbringing, would not understand that a group of people could slaughter themselves by choice, but they would understand a mass suicide. Thus, the reason Josephus lied was to present the event in a literary fashion that a reader of the time would understand. Philosophically he told the truth, although the exact details were incorrect.

These kinds of lies permeate our culture. In fact, they make up our culture. Washington never chopped down a cherry tree. It was a literary invention to show the kind of person he was. The famous World War II photo of soldiers raising the flag was not a photo of the actual event. It was a reenactment. Churchill never gave the "Tears, sweat and blood" speech (usually described with the nouns misplaced). A vocal double read it over the radio for him.

These and many other myths have held to make up and define our cultures. Some readers may be surprised at the above statements while others of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you are saying "so what else is new?" More to the point, what does all this have to do with the occult?

The answer is that the history of the occult is simply a subset of the history of the world. It follows, therefore, that if history, as a general rule, is a lie, then the history of occultism is also a lie.

I recently read two books which prove this to be true. The first is an anti-occult book called *Raising Hell; An Encyclopedia of Devil Worship and Satanic Crime* by Michael Newton. In it the author ignores well-known facts in order to present his thesis (yawn) that there is an international conspiracy of evil occultists who commit foul crimes. In one case he even quotes a story from a novel as being true and refers to a representative of the FBI as an "apologist" for the satanists who are killing thousands of people. Naturally, Newton presents little proof, save the fantasies of sick minds.

Another book, *At the Heart of Darkness; Witchcraft, Black Magic and Satanism Today,* by John Parker, is about the contemporary occult world of England. His work in not anti-occult. In fact, it rather loudly protests the treatment of Chris Bray and his shops, The Sorcerer's Apprentice and Astonishing Books. Christian fanatics from the U.S. came over to England and began spreading their lies to people in England. Organizations were set up to "save" children and spread the gospel of a child-eating satanist under every bed. After such unsubstantiated claims of ritual child abuse were made in the media, and his shops were described as sources for supplies and books used by such people, one of his stores was broken into, vandalized and burned.

Even so, the author repeats various stories which are untrue. For example, he describes how one of Crowley's students died after allegedly drinking animal blood as part of a ritual. He doesn't say that both Crowley and the poor man's wife both stated that the man died of dysentery as a result of drinking from contaminated well water. The man's wife, who did not like Crowley, admitted that Crowley had even warned her husband not to drink from such.

I have yet to read one book tracing the history of the occult which does not have errors, mistakes and outright deceptions. The mistakes and errors come both from those who are and who are not occultist who write such histories. The deceptions come from writers who are members of occult groups and who wish to make their groups look better then they actually may be.

We need myths. When we don't have them we create them. Such myths may be the ancient myths of the Greeks, Romans, Celts and Druids or the modern ones of Gardner, Sanders, world history and the pseudo-science of debunkers. There is nothing wrong with believing in myths unless we start to believe in the virtual *reality* of the myth instead of its meaning.

Documenting the history of the occult is an important task. Many books have already attempted to do this. Many more will be written. Depending on the attitude and intent of the author the book will be a myth for occultists, anti-occultists, materialists or other groups.

If you are truly interested in the history of the occult—the reality, not the myth—then I suggest that you read as many histories of the occult that you can find. Look for documentation. Try to find sources. Merely because somebody has published a book on the history of occultism does not mean that it is true.

As I have said in my writings before, and as Dion Fortune wrote before me, "There is no room for authority in occultism." And yes, that goes for what I write, too.

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The Dreamer from Lemuria

Lazaris

There is Magic in the Telling...

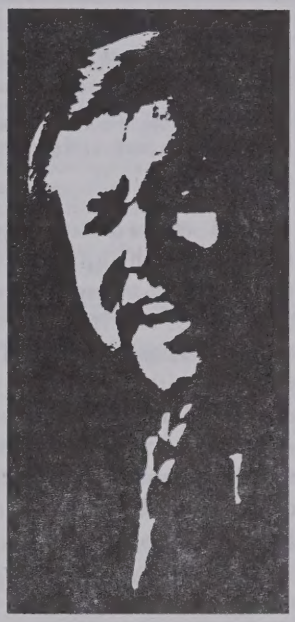
There is an extraordinary tape of Lazaris' called "Discovering the Dreamer from Lemuria" in which Lazaris takes the listener on a brilliantly beautiful meditation to meet The Dreamer and to enlist The Dreamer's help in "dreaming into reality" something the listener wants to create. The article that follows is an excerpt of the part of that tape in which Lazaris paints a lush portrait of the land that was (and is!) Lemuria and of its incredibly beautiful Dreamers. It's a description you may want to read more than once, for "there is magic in the telling," and perhaps more than a bit of memory as well...

Lemuria is a Land That Imagination Forgot. Many will speak of it as legend or as fantasy or even as mythology. And that is perfectly fine; we have no objection. However, Lemuria was real in the physical fact, in the physical world. But it will never be conclusively proved to have been so. No amount of archaeological or anthropological exploration will ever conclusively prove that Lemuria ever existed. Because, you see, Lemuria existed beyond the Bridge of Belief, beyond the Bridge of Belief in the realm that God and God/Goddess/All That Is exist.

Lemuria was, and Lemuria is. Past tense and present tense. Lemuria is still real. Even now, it is still existing beyond that Bridge, and it is only to be found by the individual, only to be found by you, the individual you who is willing to cross that Bridge. And it is only to be found by those who are brave enough and courageous enough to suspend the illusion, the physical illusion, and to cross over that Bridge of Belief into the real, into the metaphysical realness to find the Land That Imagination Forgot, and in that land to find the Dreamer.

And as you cross the Bridge of Belief, as you imagine yourself lifting out of the logic and reason of the consensus reality, moving beyond time and space and beyond time-space, you can find that land that is and has been forgotten in imagination....

As one were to approach Lemuria by air, it would be located in the Pacific Ocean, far from other land masses, to be sure. And one would note first what seemed to be a cloud or a mist that seemed to hang low over the ocean. And out of that mist would poke mountain peaks that would be black rock...very dark, very black, like coal almost, almost shiny against the soft mist.



Indeed as one would be flying over it in one's journey beyond the Bridge of Belief, one would perhaps miss it quite entirely, because all that would seem to be there was this innocuous sort of mist, with these mountain peaks that seemed to be sticking through.

But as you would descend into that mist toward those black mountain peaks into what seems to be a black-and-white reality against the otherwise blue sea, you would emerge beneath the mist and see before you a most glorious land. It was a huge island, an island so large that people could live and die upon it without ever knowing they were on an island.

The waters would be bluer than any blue that you have ever seen. An aquamarine blue, a midnight blue, a steely blue, a soft turquoise blue – all kinds of blues, motley shades changing from one hour to another during the day. And along the shore would be the most beautiful sandy beaches. The sand was an almost white sand, almost a glistening sand, almost sparkling. At first you might think it was made of grains of diamond rather than grains of silica.

Once you found yourself squarely planted in this most glorious sand, you would notice that all that surrounds you seems somehow brighter, more brilliant than it ought to be. The greens, greener; the browns, browner; the slate grays of stone, grayer, more brilliant than you would expect, particularly since the entire continent is surrounded in a mist – not a haze, no, not even a fog, but just a gentle, almost imperceptible, but ever-present mist that keeps the edges soft. Shadows are present, certainly so, but they are soft-edged shadows. The sun is brilliant in the sky, and the blue of the sky is blue, absolutely, but always with a gentle mist that seems to accompany it. Yet everything seems to radiate as if the color and light were coming *from* the object rather than being reflected upon it.

The continent itself is surrounded by the various beaches, and in the very north and very south also by jagged rock, the land meeting the waters very severely in these areas.

On the east and west coasts primarily, the beaches give way to lush forests, that in turn give way to the foothills—rolling, gentle lands that look almost as though one took a lush green blanket and shook it in the air and then let it fall as it might.

And we would suggest that interior to that, there is a mountain range, a beautiful mountain range that seems to surround the entire continent, to protect the interior. For the interior was known as The Magic Land, The Mystic Land, and those that would go there were only those who were called. Only those who, in their dreams or in their mystical explorations, were entreated to come would venture there. It wasn't out of fear that others would not go. No, it was out of respect. For if it was not for you to go to the interior, then you would not go there. Therefore, it was in the exterior, the periphery, that the vast majority of the population lived.

In the north and the east there were the timberlands. These were beautiful forests, huge, virgin forests for the most part, as well as those forests that were cultivated. The lumberjacks (as you might call them now) would cut the timber to sell as their vocation, but they would do so not in a way to rape the land, to strip it of all the trees. No, they would systematically move from one area to another to prune the forest in a certain sense so that it might grow lusher and richer, so that it might give a better bounty in years to come.

As one moves southward from this timberland, the brilliant trees of timber would give way to the gentle farmland, to the gentle countryside. Here crops were grown and animals were raised and grazed.

People gathered together here almost in familial villages—grandparents and their children, their aunts and uncles and nephews and nieces and first cousins and second cousins. They would all congregate and almost create their own villages, interacting with other villages, but creating their own, quite independent family units. They were beautiful, beautiful farmlands: gentle, rolling hills...wonderful country lanes that seem to lay like ribbons across the land.

As one moved farther south, the gentle farmlands gave way to mountains, beautiful mountains that would stretch all the way to the sea. And as you would pass through these mountains heading more westward along the southern boundary, you would come to what we call the mining country. This was an area where there was very little flat land, and what there was, was used for crops and raising animals. The main activity was that of mining precious metals—but also metals that you would now think to be quite innocuous, quite unimportant, that were often used for healing purposes and for mystical exploration. The mining country was a very profitable, very productive area. Indeed, this area would look most as like some wonderful area in Switzerland, with valleys that were lost to everyone, above the clouds in that way, and wonderful mountain streams that seem to bustle their way toward the ocean. It was absolutely breathtakingly beautiful.

As you moved farther north toward the true west, you would find jagged mountains with their sharp, austere peaks giving way to high plateaux, high flatlands upon which the savannahs existed—wild fields of grass that seemed to stretch forever. Some of this land was cultivated into huge farmlands where grain was grown. It was much like your Midwest and parts of Kansas and Oklahoma—flatland, but much higher—high plateaux that led to huge cliffs of a hundred or more feet that would drop drastically, severely to the water's edge.

As one moved farther now into the northern portions—again along the periphery—the flatlands would give way again to mountainous ranges that would be uninhabitable: raging rivers, grander than any river you might imagine in your world, dumping billions upon billions of gallons of water into the ocean every second of the day. Huge *fjords,* as you think of them in the Scandinavian part of your world, where mountain ranges seem to lift straight out of the ocean, leaving finger-like bays or inlets that were raging with torrents of water. This breathtaking, but uninhabitable, area leads all the way around to the

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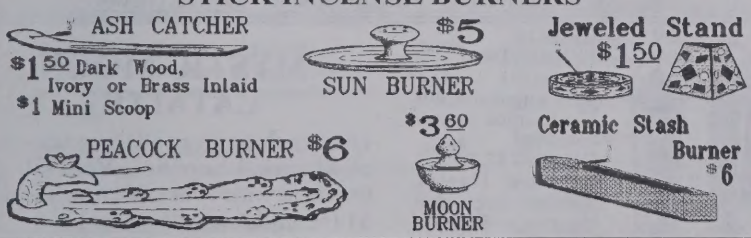

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SABBATS: Halloween, Yule, Candlemas, Spring, Beltane, Summer, Lammas, Fall, Esbat, Cone of Power, Circle

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KEY:

- A Attraction/general acquisition
- B Bucolic, peace, calm, meditation
- C Cleansing, purification
- D Defense, protection
- e earthly, physical, material, "this" plane
- E Estrangement, peaceful parting
- f female, for women's use
- F Fortune, luck
- H Health, healing
- L Love
- m male, for men's use
- M Magick and magickal – for magickal work
- O Other, not enough space to describe an important use
- P Power and feelings thereof (courage)
- S,s Spiritual, psychic, occult, metaphysical, "other" plane
- T Thoughts, mind, mental
- U Uncrossing (subgroup of D & C)
- W Wealth, money, prosperity, fertility

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Allspice (eP,H)	Bayberry (W,mA)	Bergamot (D,W)
Carnation (sP,eP)	Cinnamon (D,S,sM,mL)	Clove (L,O)
Eucalyptus (H,C)	Frankincense (S,M,C)	Gardenia (L,fA,D)
Heliotrope (S,W,O)	Honeysuckle (T,W)	Jasmine (S,L,B,O)
Lavender (H,C,fL,eP)	Lemon (M,T)	Lilac (M,B,O)
Lily (B)	Lotus (S,H,F,O)	Musk (L,C,eP)
Myrrh (P,C,S)	Narcissus (B)	Orange (L,fL)
Patchouli (mL,D,E)	Peppermint (B,change)	Rose (L,B)
Rose Ava (L,B)	Rose Geranium (D,eP,O)	Rosemary (H,C,eP)
Sandalwood (D,H,O)	Van Van (U,L)	Verbena (eA,O)
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Ruthie's RITUAL OILS

Altar (S,M)	Attraction (L,F)	Black Arts Depart(U)
Cleo May (fL)	Cleopatra (efL)	Come to Me Lover (L)
Commanding (eP)	Concentration (T)	Confusion Away (T)
Conjure (M)	Consecration (S,M)	Controlling (eP)
Courage (eP)	Domination (eP)	Double Cross (eP)
XX Removing (U)	Dream (T)	Easy Life (B)
Evil Begone (D)	Fast Luck (F)	Fast Money (W)
Fire of Diana (P)	Fire of Love (L)	Fire of Power (P)
Flaming Power (P)	Goddess (SM)	Granny's Gripes (TH,B)
Healing (H)	High John (P)	Holy (S)
Isis (S,F)	Jinx Removing (U)	Jungle Queen (fL)
King of World(mP)	King Solomon (T)	Lady Luck (gamblingF)
Love Drops (L)	Luv, Luv, Luv (L)	Magnetic (A)
Man to Man Love (L)	Mastering (P)	Mighty Power (P)
Money Drawing (W)	Obeah (M,D)	Osiris (S)
Pan (mL,T)	Power (P)	Power Drawing (P)
Protection (D)	Psychic (sP,MP)	Radiant Health (H)
Red Goddess (S,L,P)	San Jacobs (W,P)	Satanic Powers Flee(U)
Separation (E)	Tibetan Powers (sP)	Uncrossing (U)
Understanding (T)	Venus (L)	Walking Shoes (E)
Wealthy Way (W)	Wisdom (T)	Woman/Woman Love(L)

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Bend Over	for favors, especially from friends
Drawing	attracts friends of all types
Echo	promotes memory & telepathy
Enchantment	makes wearer enchanting
Eternal Fire	a burning offering (put in lamp oil)
Five Circles	for medium work & astral protection
God of Personification	magical surrogate for necessary metals
Has No Hara	eliminates fear
Indian Guide	spirit guide comes to rescue, gives warnings
Indian Herb	attracts indian spirit guide, spiritual help
Kyphi God	potent, men use to invoke Sun gods
Lucky Nine	for job hunting and favors
Lucky Stars	magical, invoke vibrations of all planets
Masters	to master a field, especially occult
Meditation	for, you guessed it, meditation
Memory	remember dreams, astral travel, past lives
Midnight	for prophetic dreams
Mind Travel	project your mind (astral travel)
Mojo Wishing	to have a wish granted quickly
Nine Indian Herb	for nine great spiritual powers
Oil of the Gods	when in need, invoke gods' aid
San Cipriano	spiritual & legal aid, wandering spouses
Scanner	protection, friends & devotion
Spirit Guide	draw spirit guide, astral protection
Success	for success in all matters
Three Jacks and a King	to win, for legal problems
True Blue Companion	to keep companion true
True Blue Goddess	spiritual, to show Her you are true
Vision	to see visions
White Goddess	aids in discerning the future

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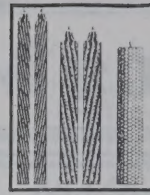

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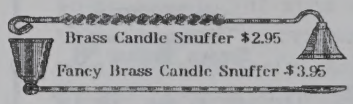

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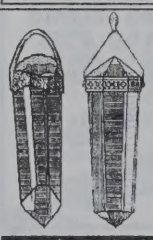

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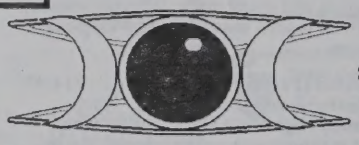

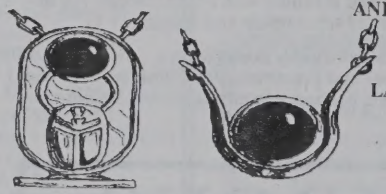

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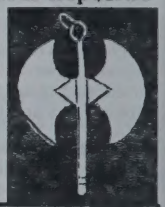

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timber country where we began, in the northern and eastern parts of Lemuria....

As we say, most people lived and worked in the exterior lands, knowing of the interior, and knowing of the interior mountains that seemed to ring the civilization. And they knew that beyond those mountains was the Magic Land, the place where the mystics would learn to become the mystics they were.

Often it would be that children—or adults for that matter, but often it would be children—would dream that they should cross the mountains and go to become a Crystal Climber. Sometimes, as they'd relate the dream, the parents would know what it meant and would take them there. Other times the parents would be totally oblivious to the meaning—curious, but not having any answers to it.

These would become the travelers—some of them The Witnesses, some of them The Teachers, some The Healers, and some The Dreamers—the travelers would come from the interior and seek out those whose destiny called them to come to the interior to become Crystal Climbers.

Indeed, at carnivals and festivals and various celebrations of solstices and equinoxes, the Mystics would gather together those that would travel with them If you were a person so called, either in a dream or meditation, or given the message—by a Teacher, a Healer, a Witness, a Keeper of the Flame, a Keeper of the Truth, or a Dreamer—indeed you might travel with them for weeks, months, or sometimes even years, as you crossed these interior mountains to the interior land. Sometimes it might take as much as a decade before you would finally reach your destination.

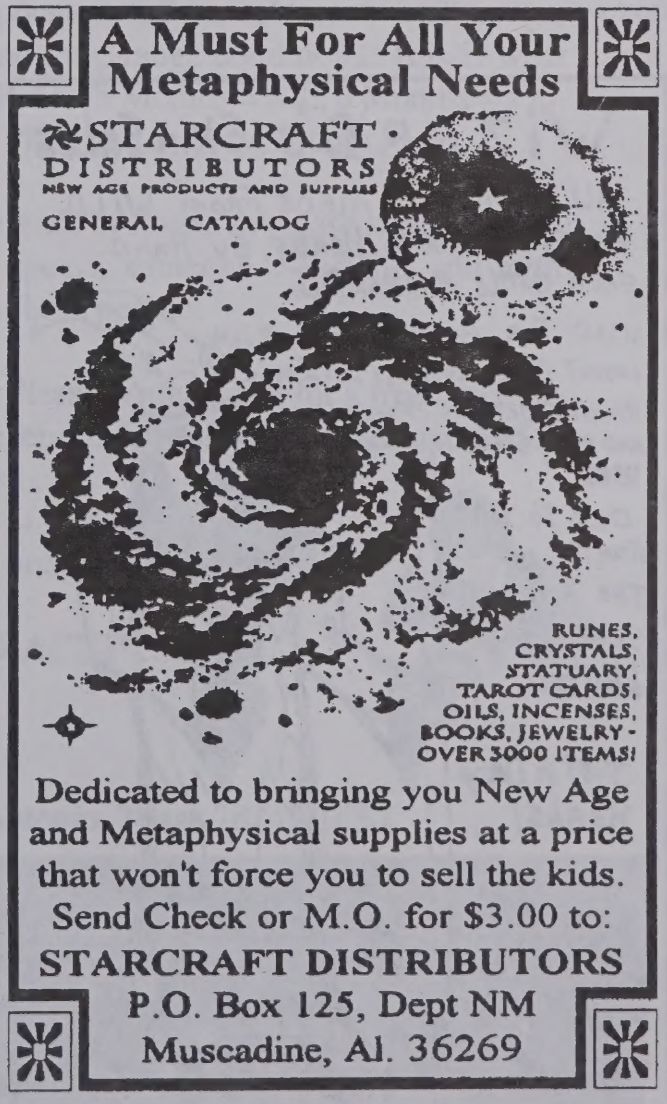
And the reason that you were called a Crystal Climber is because in this interior there were pillars of stone. They were like columns of stone—natural, of course, not man-made or human-made—that reached up maybe 100, maybe 200 feet above the lushness of the tropical forest that was the interior.

On top of the pillars of stone there were cities, huge cities, much as you might imagine Shangri-La or Valhalla must have been. Perhaps the first concepts that heaven was a City of Gold, a city of brilliant light, were of Lemuria, for these cities that sat atop the pillars of stone were called Crystal Cities not because they were really made of crystal, but because they glowed and glimmered as though they were.

Those such as yourself who were called would come and sit at the base of these pillars with that teacher or person who brought you, or sit at the base being called on your own. And you would learn to teleport. You would learn to alter your energy, alter your chemistry, alter yourself such as to visually disappear to those who would be sitting around you—and reappear, rematerialize, in the Crystal City that was at the top.

You see, there was no other way to get there. There were no elevators, no staircases, no bridges, no little indentations that you could laboriously climb. The only way to get to the top was to teleport. No one had to judge anybody else, because if you couldn't make it to the top, if you couldn't teleport yourself, then you didn't belong there. And if indeed you did belong there, you would be able to learn to teleport yourself.

So those who were there were never questioned for their credentials, for the very fact that they were there was credential enough. There were those, in that sensing, who demanded, insisted that they belonged there—they just knew it, they just knew it—but if they couldn't get there, then no one argued with them. Indeed their reality reflected the fact that they did not so belong.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In these Crystal Cities, you would learn. Some of the cities were Cities of Healing. Others were Cities of Teaching. Others were Cities of Dreaming. Those who became the inhabitants of these cities, high upon these pillars, learned to do their particular avocation/vocation to fulfill their spiritual destiny.

After the decade of traveling to get there, and perhaps six months or eight months learning to teleport, you might spend ten, twenty, or even thirty years in this city, learning and growing and teaching. And in a certain time there would be those who would know that now they must go back into the world to heal and witness, and guard the light, and gain the truth.

And those who Dreamed knew that they had to return to dream. So they would teleport once again, leaving this wonderful Crystal City. Once again materializing on the earth, they would go forth into the exterior, not often to where they came from initially, but to where their work called them. The teachers would go and teach, and the witnesses would go forth and witness. And those that were Guardians of the Light, and Guardians of the Flame, would go forth and perform the functions of their guardianship. And those that were the Dreamers would go forth, and they would Dream.

Now a Dreamer was a very special kind of person, for a Dreamer was a person who could dream other people's dreams. And in Lemuria there was those – rare, admittedly so – who could dream dreams for you. If you could find a Dreamer, you could tell them what you wanted them to dream, and they would dream your dreams for you.

They were androgynous people. Often it was difficult to tell whether they were man or woman. They were often very old, yet they seemed to be ageless. They were often very large, yet they seemed to be almost translucent, and therefore very light. Sometimes they were very thin and very fragile and frail, yet they seemed almost made of steel, and therefore very dense. A juxtaposition of opposites, of paradoxes, is often what the Dreamers looked like. Often very old, yet seeming so youthful. Often very young, yet seeming so very old. They were a contradiction, a combination.

And they would be in a place... often to be found on the other side of a gazebo. And you would go to them when they were ready to receive you, and they would ask you: "What do you want me to dream?"

And then you would tell them. They would ask you a series of questions to which you must answer correctly. If you did answer correctly, then they would close their eyes, and seem to settle into a deep and wondrous sleep.

And then they would dream. They would dream your dreams. And they would dream your dreams into reality.

Lemuria is a Land That Imagination Forgot. As you can spark your own imagination, as you can travel on a Quest, crossing the terrain of Lemuria to find a Dreamer, you too can ask The Dreamer to dream your dreams. For dreams exist outside of time and space, and the dreams The Dreamer will dream for you will not manifest in Lemuria, but will manifest in your reality, in your world. The Dreamer can dream your dreams if you will cross the Bridge of Belief and journey the land of Lemuria, the Land That Imagination Forgot...

With love & peace...Lazaris

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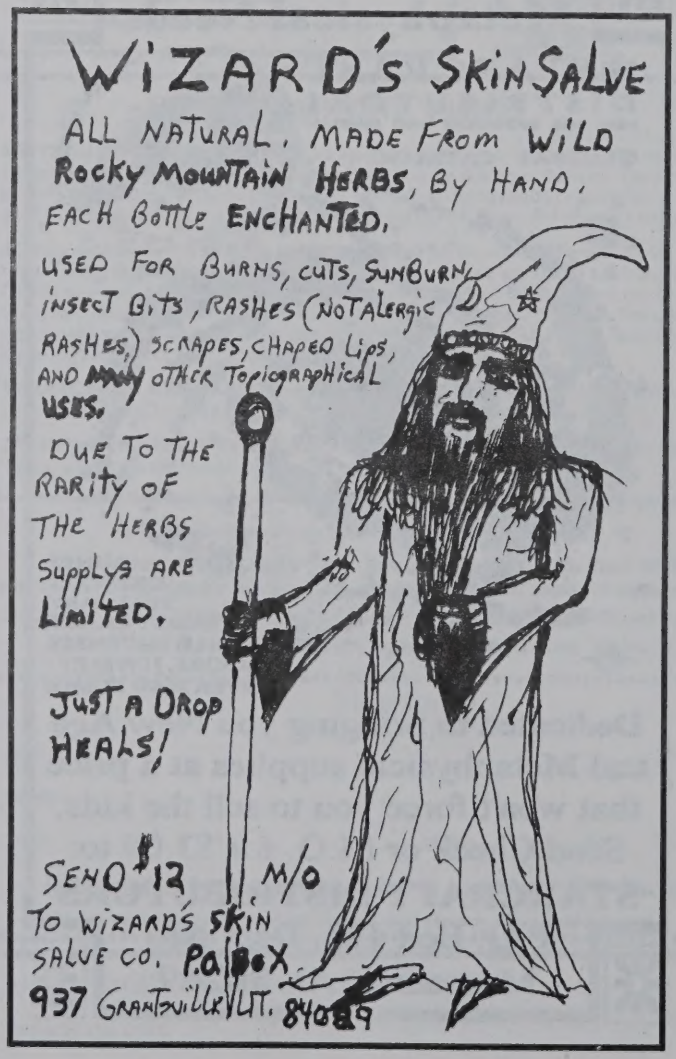
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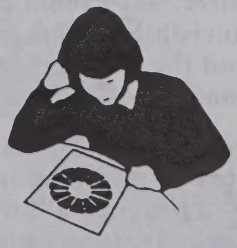

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Imagination or Mystical Experience?

by Phaedron ∴

The beginning student often asks the important question "What is real mystical experience and what is my imagination?" Perceiving higher "dimensions" requires receptiveness of the mind to "other things" (i.e., unusual thought patterns, and experiences). This state is called imagination. Imagination *is not* self-created, but, as explained by the Qabalah, it comes from a part of the soul beyond the intellect. Imagination is actually perception! Above and behind imagination is the single force of creation known as Spirit or "God," which is even farther "removed" from the creative part of the mind!

Every great revelation has come from a highly developed state of "imagination." Illusions come from the intellect, not from the real imagination of Spirit (creative mind), which people seem to discount as falsehood! The aspirant should never doubt that what they see is emanating from the Limitless Mind (imagination); in fact, the aspirant should do exercises to break the limits of intellect and perceive images transmitted from the Higher Self. Mistaking imagination as self-made illusion is the obstacle that can destroy an aspirant's observations of truth/reality. Imagination should be nurtured, not demeaned. (See the Fool card.) When prophets "see" into the future, they bypass the intellect and tap into their imagination which they value as another level of *reality*.

It has been said that imagination is the key to attainment, for if one doesn't have the ability to visualize, one cannot perceive the mysteries which are invisible to the physical eyes! One must go beyond the intellect in order to accept deep realizations.

Every great prophet, tarot reader, seer, diviner etc. tosses away the intellect during their divinations in order to allow the imagination to indwell, because the imagination recognizes data the ordinary mind considers impossible. What you cannot perceive, you cannot conceive.

Expect to divest yourself of illusion, on the Hermetic path. The magickian's power comes from the one and only source of all created power. You can use that power only by uniting with it through its hidden mystical nature (known as the "mysteries" to the uninitiated). It is not possible to understand the physics of nature through mere intellectual comprehension. (Ask Einstein!)

Expect also to divest yourself of your self-created accumulated ego-knowledge. This process requires humility, not the common falsehood of humbleness or ethical reverence. Having a perspective on reality is important here.

The higher forces of nature challenge and provoke the intellect, which lusts arrogantly to explain them. Especially with "the unknown," the intellect struggles to rationalize divine phenomena.

For example, a very popular, widely accepted holy book says that God made man in His own image. That means one's perfected self is really an image form; not the visual manifestation of body and five senses man thinks he is (ego). Your personality and body are only expressions of your soul. They are *not* your soul. The experience of soul occurs by imagining, not thinking.

Illusions, dreams, imagination, fantasy, what are the differences? Illusion is a false experience or perception. Its material is not real. Dreams are the language of the inner mind or subconscious for expressing real material that the conscious mind chooses not to handle. Everything in a dream is an important symbol. (Even in prophetic dreams, the conscious mind often rejects the message.) Imagination is an extremely deep insight into reality that goes beyond the common process of rationale. So when you think your experience has been "just" your imagination, know that you have opened the door to a world known as "true mystical experience." Fantasy is the expression of imagination in any deliberate act to either fulfill a desire or express an inner drive.

Intuition is perception beyond the five recognized senses. Intuition detects reality, whether past, present, or future.

If you cannot imagine, you cannot open

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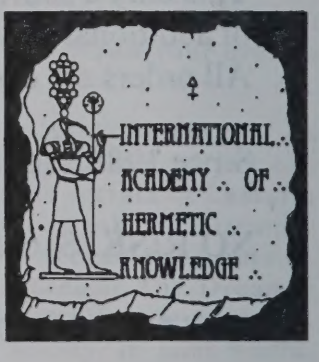

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up to intuition, because they both require synthesizing information. One must be receptive to that which appears irrational because the intellect, the mundane operation of the mind, cannot comprehend intuition. Letting go of the restrictions of the sensible intellect invokes intuition/imagination.

So, what is "real mystical experience?" It is a magickal experience on a spiritual path toward wisdom of the self which cannot be conveyed by intellect or someone else's personal experience. It can occur through the guidance and direction provided by your path when you are ready and according to your level of preparedness.

The understanding of magick cannot be taught in words. The methods that are taught to bring one to that understanding must be concise. People can often console you, teach you, inspire you, comfort you, thrill you, etc. Often such interactions are mislabeled as "mystical experiences." A true mystical experience, however, is beyond uniting with an intellectual concept or idea—it is a union with Deity. It must not be confused with illusory experience interpreted as a divine act, or an ordinary experience that might have an "other worldly" feel to it.

As an example, contrary to some New Age beliefs that hallucinogenic drugs open one up to the divine source, they in fact open one up only to a chemical malfunction of the brain cells of perception. What one experiences is the effect that the chemicals dictate, instead of how the higher self would experience something. It is much like merely witnessing someone else's experience.

In another case, one may think of a red bird and then one appears. If one is in an area where such birds live, this is still an ordinary probability.

Also, one can receive advice, sympathy, or simple philosophy from a religious leader and mistake it for a true mystical experience. Group gatherings where a leader speaks can make one feel good, inspired, consoled, or assured of promises of future blessings. However, this is similar to the soothing effects of psychotherapy, but again it isn't mystical experience.

Often people try to rationalize or justify acting on a strong impulse or idea by attributing it to intuition, saying "It just feels right!" Although this can be a sign of getting in touch with one's higher self, it is not mystical experience. Only when one is capable of opening up to supernatural phenomenon, can one have a true mystical experience.

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Adapted from Phaedron's book, *The Practica Arcanum.*

Phaedron ∴ is the G. H. Hierophant of the Holy Order of the Winged Disk, Director of its International Academy of Hermetic Knowledge and author of The Practica Arcanum. *For more information call (804) 293-7485, or send $1 for information to: PO Box 4384, Charlottesville, VA 22905.*

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Magical Flute III: The Materials

by Lew Paxton Price

When creating a Native American flute, first you will need the proper materials. These include wood for the flute body, wood for the "bird," tools to carve the wood, finishing sandpaper or emery, and the coating material. The Native American flute (henceforth called simply the love flute) was traditionally made of softwood rather than hardwood because softwood was easier to shape. One of the first woods to be used was elderberry which has a soft pithy core that is very easy to remove. Today, a softwood may be desirable for the same reason that a good acoustic guitar requires a softwood for its face. A softwood is lighter and, therefore, vibrates more easily to amplify the sound. Although, many traditional love flutes are made with thick, heavy walls which do not help much to amplify the sound, times have changed. Unless you intend to play your flute in secret, or intend to amplify it electronically, you should have a flute with the best acoustic properties. That means one with walls that resonate easily.

The nature of the notes makes the energy of the note increase with its frequency. This means that higher notes usually sound louder than do lower notes. The flute walls should be designed to compensate for this tendency by amplifying the lower notes more than the higher notes. A flute barrel made of thin softwood, with properties similar to the spruce used on guitar faces, will better amplify the lower notes that the flute plays.

On the other hand, hardwoods are very beautiful and more durable. A hardwood flute may tend to amplify the high notes nearly as much as the low, but the difference between hardwood and softwood is not very great because the chief factor is how the flute is made. Alder is a particularly beautiful hardwood and if one would like a good

two tone flute, it compliments red oak very well. There are many beautiful hardwoods available and it is much easier to give them a good finish than a softwood.

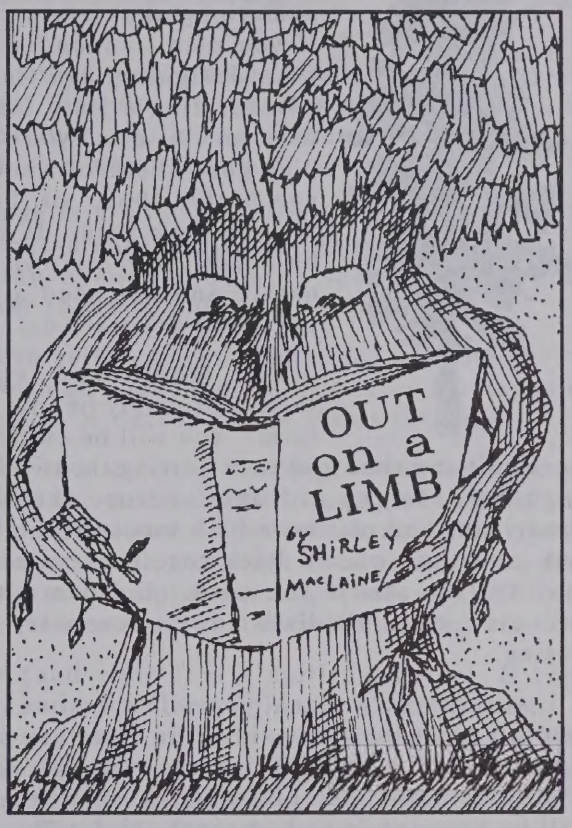
The softwoods most commonly available where I am are cedar, redwood, pine and Douglas fir. With some effort, I can also find spruce. Frankly, the difference in sound between one of these softwoods and another is very slight. The way the flute is constructed, its mechanism, its hole sizes and placements, and its overall shape mean much more that the wood type. So you may choose the wood according to the type you like to work with and the way you want it to look.

Cedar comes in several varieties, the most common of which are Western Red Cedar and Incense Cedar. Red Cedar is actually a golden color when finished, kind of deep amber that sometimes has pinkish highlights. Incense Cedar is usually a lighter, whiter color. The differences in color between the dense and less dense portions of the wood make very lovely designs, especially in the red cedar. The annular rings can be either close together or far apart and this changes the design on the finished flute. Cedar is fairly easy to work, except that it has a spongy quality when attempting to compress it at right angles to the grain. This means that gouging or chiseling is more difficult than with other woods and that your sandpaper must be sharp and fresh for the shaping and finishing sandings.

Redwood comes in either a deep red, a dark brownish red, or an amber color. Any combination of these is possible on one flute, but more commonly, the amber is accompanied by one of the other colors rather than found alone. On much of the reddish wood, when the annular rings are far apart, the final shaping of the flute is difficult because the lighter colored areas are softer and tend to flatten out when sanded, while the darker colored areas are more dense and tend to become ridges. Otherwise, the reddish wood may be worked fairly easily. The amber redwood is usually very hard and nearly as hard to work as the tougher hardwoods, but it is more resistant to abuse.

Clear pine is a very light-colored wood, almost a stark white in contrast to the other types. Knotty pine is full of contrast between the light wood and the dark knots. Clear pine is the easiest of wood to work with; and knotty pine is only slightly more difficult (because the knots must be glued back in when they pop out). I like pine for the way its light color stands out with very subtle grain patterns. When playing with darker colored instruments, the pine is noticeable for its individuality.

TREES by Cecil MacPeakes



What Trees Read

Douglas fir is not considered a true fir, but a type of wood unlike any other. It is a bit harder to work than pine because it is more dense. It is a very reliable wood with which to work because rarely has no surprises. It is very strong, about half again as strong as the other woods, which makes it a good choice if you plan to take your flute fishing or backpacking. Douglas fir is amber and brown, usually with close annular rings. Sometimes it has a very interesting pattern and sometimes not. Although its colors are almost the same as cedar, its patterns are quite different. If you prefer some of the advantages of a hardwood, such as superior tensile strength and better impact resistance, Douglas fir will give you this plus most of the advantages of any other softwood.

When you have chosen the wood for the main body of your flute, you should next choose the wood from which the bird is to be made. In my experience, it is preferable to use a contrasting hardwood for the bird. The contrast gives the flute a fancy appearance and the hardness of the wood makes it more resistant to wear and tear. However, there is nothing to say that the bird cannot be made of the same wood as the flute body. Some people paint the bird and the flute body, so the wood type is incidental. I wouldn't recom-

mend this because, to me, it is covering the wood grain with something that looks cheap. If you plan to spend a lot of time designing, crafting and consecrating a flute for your own special uses, you should pick good piece of wood that you prefer above all the others you have seen. It should be beautiful of its own inner nature and not need a lot of paint and decorations.

The wood you choose should probably be in a plank form. You will be cutting the bore half at a time and then putting the two halves together. In the old days, before the Native Americans had planks, a limb was split, hollowed out, and then placed back together again. You may still do this if you wish. It is not an easy process because the limb may crack or warp in the curing.

If you choose a plank, you will need one that is smooth on at least one side (the side that will be taking the glue for joining the two halves). It should be a one inch plank which means the flute will be between 5/8 and 13/16 inch thick. The width of it should be a minimum of 2½ inches, and its length at least the length you plan to make your flute. The wood for the bird should be a minimum of 5/8 x 7/8 x 5 inches.

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If you are using a router, you will need a round-nosed bit for it that is at least ¾ inch in diameter. You can also use a ⅞ inch or 1 inch bit. This will be discussed further when we get to the design of the bore. If you are not using a router, you will need chisels, gouges, rasps, files and other tools that are obtainable from woodworking catalogs that sell tools for bedding gun barrels in wooden stocks. In fact, these tools will be handy even if you are doing most of the work with a router.

You will also need three grades of sandpaper or emery cloth or paper; rough for rough shaping, medium and fine. There is no set size for each of these, but the rough should be rough enough to shape the wood if necessary, the medium should be capable of removing the marks made by the rough paper, and the fine should be fine enough to provide the finish you want on your flute.

I do not recommend a lathe unless you happen to have one. Even then, you must use your head a bit to figure out how you are to turn the flute. The key is to make it longer than it will be in its finished form and to cut it down after it has been turned on the lathe. For the average woodworking amateur, a good rasp and a good eye will do the job just fine. If you have a belt sander, that will help save much time.

Lastly, you need a finishing material. It should penetrate like an oil and harden thoroughly. My own choice is the oil of the seeds of the Chinese Tung tree, which is readily available now that most countries have begun to grow their own Tung trees. This oil was used to construct runways in China for the American B-29's during World War II. The Chinese first placed large stones on what was to be the runway, then filled the gaps with smaller aggregate, and finished with a slurry of clay and Tung oil. So this oil did the same job that cement does for us today. It is used both as a finish and a drying agent for finishes made primarily of other oils. On a flute, it provides a hard surface that penetrates the wood for about an eighth inch, helping to prevent damage to the instrument, and is easy to repair.

It might be best to read all the articles in this series before you decide upon the wood you wish to use. In the meantime, you can look at various types of softwood when you can find them in a finished form, and you can save a few dollars to cover the cost of materials.

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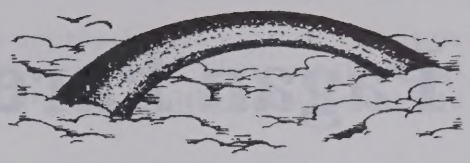
The Colors of the Aura



by Jay Barrymore

Every living thing emits an aura—energy that radiates from the organism's body forming a field around it. The aura indicates a person's vitality and health, emotional condition and qualities.

Most people are not trained to "see" the aura, but they may perceive it in other ways. Each person emits certain colors at various intensities; and the ability to intuitively "see" these can manifest as noticing the colors of clothing a person wears. A certain person may look "good" in predominantly blue or green, and that would indicate that person's aura is emitting a fair amount of those colors. Their aura and clothing-color choice is harmonious. Similarly, a person who looks terrible in a particular color indicates that their aura is lacking in that hue, or has a predominate color that "clashes" with it.

The ability to learn to see the aura is similar to a proposal made by the author Gerald Heard, that the ability to see physical colors is an evolutionary or "learned" process. He says that the ability to see the color blue appears to be a relatively recent human acquisition. He points out that natives living along the Blue Nile did not know the river by that name, because they apparently did not understand the color blue! Their name for the Nile was closer to the color brown. Mr. Heard also points out that Homer's Iliad and Odyssey refers to the Mediterranean Sea as "wine-dark" in color; and the philosopher, Aristotle, wrote that a rainbow consisted of only three colors: green, yellow and red. We now see colors in the light spectrum from red to violet. Mr. Heard's supposition suggests that, eventually, humans should be able to see beyond the spectrum that is now visible to us.

The ability to see the aura can be acquired if the person has patience and is willing to experiment. The best way to do this is to stand another person against a white background in a dark room. By gazing at the person, following the contours of their body, and looking out away from it, the observer should be able to see indications of the aura. Whether the aura seems clear and vibrant depends on several conditions, some of which include the subject's health and temperament, and the observer's receptivity. With practice, as in any case, the ability to see auras will increase until one will be able to see them at will.

According to Edgar Cayce, the colors seen in an aura represent certain things:

Red indicates strength, vitality and energy—the darker the color, the greater inclination for a hotter temper. A lighter shade of red describes an impulsive, nervous and active person.

Orange is a vital and stimulating color, and can indicate a considerate and thoughtful person. A golden orange indicates self-control while a darker shade reveals lack of ambition.

Golden yellow shows health and well-being. People with an abundance of this color are happy and friendly. A darker yellow shows timidity.

Green is a color of healing. Many people who work in the medical profession seem to have green as a predominant color in their aura. Green that shades towards the color blue indicates a trustworthy and helpful person, whereas a yellowish-green tinge warns of a deceitful character.

Blue (and violet), is a spiritual color. It represents calm, contemplation, and meditation. Almost any hue of blue is said to be good and tends to be a positive sign. Deep blue is an indicator that one has "found" their niche and are deeply imbedded in it.

Violet shows the person who is seeking a deeply religious experience. This person will eventually settle back into a predominantly blue shade. Blue is regarded as a natural inclination of the soul.

A totally white aura is one which we should all strive for. White indicates perfection and is a balance of all other colors. A person with a white aura is ready for translation into the next phase of existence.

This categorization is only a simple overview. Deeper research into each color will reveal a variety of other qualities and negative aspects. Each color is also associated with a chakra point, which also provides more elaboration.

Today, color is used in therapy treatments. Not only can green and blue be focused on a physical disorder, but the colors observed emanating from an illness can indicate the malady is and the proper treatment.

Colors can be a multi-use tool. They can be applied to magick, mysticism, chakra points, health, musical notes, positive and negative attributes, divination, our current spiritual status, etc. And, if Gerald Heard's suppositions are correct, there are still new and wondrous colors to discover!

Pagan Parenting: Home Schooling

by Amanda Cummings

There has been a lot of talk in the news here lately about education for our children. In California (where I live), the voters just defeated a voucher bill that would have given state money to parents who decide to send children to private schools. Similar bills have been seen in other states as well. In addition, more and more parents are opting to keep their children out of school and educate them at home. Understandably, this concerns us as parents, and particularly as Pagans raising children (whether we are actively raising Pagan children, or more passive in our religious instruction to our kids).

I was very happy to see the voucher bill defeated. Since the predominant number of private schools are religious (of one sort or the other), I was not pleased with the idea of state tax money going to support religious institutions. One of the factors contributing to its defeat was a group of Wiccans who publicly stated they would love to see such a piece of legislation pass, so they could receive state funding for a Wiccan school. Nobody batted an eye at the thought of a Klan school receiving state money, but the word "Witchcraft" got the populace all riled up! It seems they were only willing to authorize state money for "socially acceptable" private schools, and that was the end of the bill.

As I said earlier, I was not unhappy to see this piece of legislation go down in flames (it was defeated soundly). States should not be subsidizing religious institutions, because of our tradition of separating church and state. Also, private institutions are free from state regulation and do not have to conform to the rules that the public schools have to. For instance, you do no have to hold a credential to teach at a private school. Private schools are free to exercise corporal punishment, use outdated curricula, and teach biased opinion as fact (such as Creationism).

The other alternative that is gaining in popularity now is the idea of home schooling: parents keeping their children out of school altogether and teaching them at home. The arguments made for home schooling all sound loving and reasonable – at first. However, if you stop and think about the logic of home schooling itself, and home schooling particularly as Pagans, you might come to different conclusions.

This is not to say that home schooling is bad, or that it doesn't or can't work. It will have varying degrees of success, and it has its own trade-offs. It also has its own problems – both logistically and practically. It's something that we as parents, and Pagan parents at that, need to consider.

I have never even attempted to school my children. I am not a good teacher. I mentioned this to one of my home schooling friends, and she said, "Why? Are you afraid you won't live through it?" I said, "No, I *know* I'll live through it... I'm not so sure my children would!" and we both had a good laugh. She knew me well and knew what I meant. I know my limitations, and I'm not ashamed of that one of them is in teaching children. I simply don't have the patience to do it all day long.

So, stating that I have no experience at home schooling, yet I'm willing to criticize it, probably has upset those of you who *do* home school. In my own defense, let me add that I have had long-term personal relationships with 5 different families who do home school, and my praise and criticism stem from my observations of them.

Anyone can home school, but not everyone should. My best girlfriend from high school home schools her 7 children. Two have learning disabilities, two are twins, and they are quite a handful on their best days. My friend is a decent, loving mother. She home schools for religious reasons – the most common reasons for home schooling. She is a Fundamentalist Christian, and thinks the public schools not only fail to provide quality education, but that they are dangerous, liberal and evil. She thinks that the best person to teach a child anything is the child's parent. Unfortunately, she graduated from high school with a D-average. While I don't doubt that she is a good mom (I know she is), I'm not sure I'd want my kids taught by someone who never went to college and had such low grades.

In the state of California, there are requirements to home school. You still have to function with the school district. Your children have to be tested to measure their progress. You must use approved curriculum materials for certain sub-

jects. One of my other acquaintances who home schools has a learning disabled child. The parents refuse to accept this. The child is emotionally immature (the child is almost 9 and behaves at about a 6-year-old level). When he was attending public school, his teacher expected him to be responsible to do his homework; when he didn't, the teacher penalized him. The child became very upset and went home and pitched a laying-in-the-floor-kicking-and-screaming fit about how mean his teacher was to him. His parents immediately pulled him out of public school to home school him. The child is tested on a regular basis, and is consistently below his grade level. He spends his day sitting in front of the TV playing the video games his parents bought him for Christmas, while his mother sleeps (she works nights). Other times he is left alone. He receives little or no formal education at all.

A family down the street home school their children. These girls are very bright, and the mother (it almost always is the mother teaching in home schooling families) sets up school in the house and is very disciplined about it. They go monthly with other home schooling families on field trips, or picnics. This is to compensate for the lack of socialization that is endemic to home schooling. The problem is that socializing outside the home once a month is insufficient for most children to acquire social skills. Eventually, these children were not allowed at my house because they could not behave considerately to each other or my children. Their social skills were limited to how they treated family members. (And we all know you treat the folks you live with worse than anybody else – must be because they love you so much!)

On the other hand, the advantages to home schooling are certainly many. Learning disabled children can receive individual attention. Children may proceed at their own pace, pursuing their own interests. They can have more flexible schedules, and spend more time with their families (and extended families, too). And we parents are able to incorporate our values and religious beliefs into the teaching program. Home schoolers believe they protect their children from damaging standardized testing and competitiveness in teaching styles and in the classroom.

However, education is not measured solely by the amount of information children can absorb. One of the most important things schools do is prepare children to function in society. It is important to learn how to stand in line, how to wait your turn, how to follow instructions. It is necessary to expose children to others people who are not family, because they have to learn how to interact on a peer level, and how to deal with authority figures who are not "mom." Children need to learn when it is appropriate to express what is on their mind and when it is not. These are the things that lay a foundation for healthy development into adults.

When it comes to teaching things like self-esteem, values and religious training, these are things that have always been done best at home. If you want to minimize "damage" from standardized testing, or arbitrary grades, don't go ballistic because the child gets a "C" or is *only* in the 60th percentile. The important things are "How hard did you try?" "Did you do all the work?"

When I was a kid, I always got A's (and maybe a B or two). My sister always got C's (with a couple B's). I inevitably got in trouble for my B's and she got praised for her B's and C's. Why? Because, my parents knew that school work came easy to me. A 'B' for me meant I wasn't doing anything. I could get B's on my test scores alone. My sister, on the other hand, had to struggle to get C's, and B's meant extra effort on her part. Consequently, I got busted with B's and she got parties. That was because my parents focussed on what the effort was, and not what the teacher said it was worth. When parents react in this manner, they teach children what is important. They impart values by

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their own example. When they value the grade, and not the effort, they devalue their children's attempts and discourage them.

When dealing with religion, particularly an alternative religion like Wicca, religious instruction and values are taught at home and incorporated into everyday experiences, like school, work, and other social experiences where it is appropriate. Home schoolers who keep children out of school for religious reasons are by and large trying to isolate and indoctrinate children into the parents' way of thinking. Other religions almost mandate this kind of control. In Pagan circles, the more broad the experiences, the more information children have to determine for themselves which spiritual path is for them, when it is appropriate. Thus, keeping children from interacting in society can limit the information upon which they base their decisions.

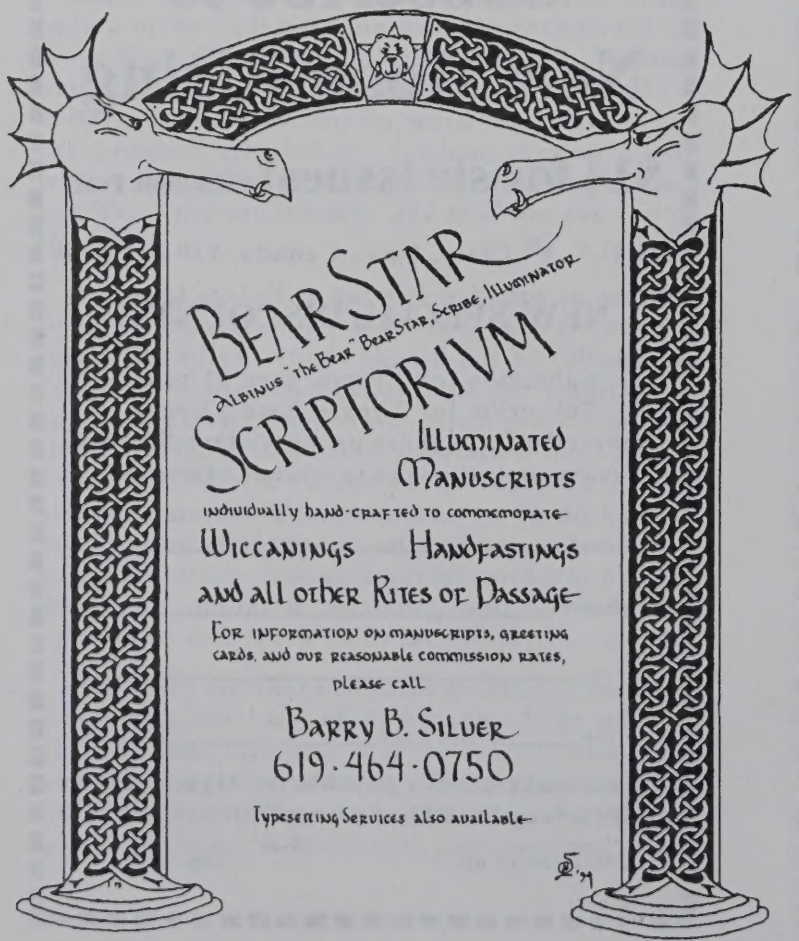
But let's take this a step further. Let's say someone would set up a Pagan or Wiccan private school. What would be taught that would be any different from a regular public school? Ok... there would be religion. But what religion? Which tradition? Who's curriculum? There could be tons of conflict, just about this! What else would be different? Two plus two would still be four. Ok it could be two athames plus two athames, but the principle would still be the same. How much different would the environment be, and can that be compensated at home? Would the teachers still behave the same towards the students? (I think so.) We could also teach and value women's contributions to history and literature.

The biggest difference would be on a social level. Our children would be able to celebrate the Holidays with like minded children, and be supported by like minded teachers. They could interact with children who shared the experience of being raised in a Pagan household. On the other hand, as all other children in all other private schools, they would be isolated from the rest of their peers and culture. The attitude of superiority (and inferiority) stemming from this isolation is, I believe, a dubious benefit at best.

And of course the final consideration, the most basic concern, is the quality of education. Until private education can compete with the equipment and facilities available to the current public system, the quality of education is going to suffer as well. I grew up in private religious schools all my life. I was always told that the quality of education was better in private schools (for various reasons). When my youngest sister went through private school she was told the same thing. However, she decided not to continue and transferred herself to a public school (without telling my mother until a week before school started!). Not only did she find the work more difficult and the teachers more demanding (if she put out the effort), she found herself conducting her physics experiments with a real laser! I know of no private school around (even the nonreligious prep-schools) that had such resources.

We as parents have an obligation to our children, our culture and the future to give our children the kind of education that will benefit them most. It is up to each of us to decide which forums for educating our children are to their advantage, and which are detrimental. My children attend the neighborhood public school. I have been pleased with their teachers over the years. It has a multi-cultural body of students. They learn to respect their world and each other. My religious convictions do not conflict with what is being taught, and my children are taught at home how these concepts work together. For me and my household, this works as well as I can imagine. Your experience may be different. Please try to be as informed as you can and decide with your children's best interests at heart. How can you do otherwise when you look at your children's open, inquisitive little faces?

Blessed Be!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Primordial Tones:

Meditation on the Archetypal Energies of Celestial Bodies

by Joachim-Ernst Berendt

The Sounds of the Planets

Since the time of Pythagoras, almost 3,000 years ago, sages and scholars from many different cultures have expressed the idea of a harmony of the spheres; in many respects, it is archetypal wisdom. Over the centuries, this knowledge was further developed by Plato, Cicero, Philon of Alexandria, and later by Johannes Kepler. Continuing with the work of Johann Daniel Titius and Johann Elert Bode (18th century German astronomers), in the 20th century it was further researched by Hans Kayser, the founder of contemporary research on harmonics.

Greek and Hellenistic philosophers already knew that planets "sound," that each planet generates a certain tone. Very early, there were reflections and calculations about which tones these could be. From the viewpoint of 19th- and 20th-century rationalist thinkers, such reflections and calculations might seem mystical and vague. Amazingly, modern findings are confirming many of them. In 1475, for instance, toward the end of the middle ages, Bartolomeo Ramos de Pereia calculated an A for the tone of the moon. Modern research confirms this calculation.

Ancient philosophers supposed that there was harmony among the tones of the planets, a conviction still appearing in Leibniz's "prestabilized harmony." Present day results show that harmony is prevalent; there are many more harmonious than inharmonious relations between the angular velocities and the orbits of the planets. Prestabilized harmony by far exceeds mathematical probabilities. Thus, it cannot be mere coincidence that, in our planetary system, harmonious relations are so obviously predominant.

The most plausible theory about the tones of the planets comes from Swiss scientist and mathematician Hans Cousto. Its clarity and simplicity makes one wonder why humanity did not discover it much earlier. Cousto proceeds from the orbital periods of the planets, using the simple physical fact that time and frequencies are inversely proportional. In general, time is given in seconds, the frequency in Hertz. One Hertz is one vibration per second.

According to the Law of the Octave, the duration of a planet's rotation – that is, the time a celestial body takes to revolve around its own axis – and the time it needs for one orbit around the sun, can be transposed into tones and colors. The tones and colors are analogous to rotation and revolution.

In order to arrive at the frequency in Hertz (vibrations per second) from an astronomic period, the reciprocal value has to be formed of the duration (expressed in seconds). No mathematical knowledge is necessary for computing a tone or a color analogous to an astronomic period beyond forming the reciprocal value from the duration of the period.

The earth, for instance, has a rotation period of 24 hr, or to be more precise, of 23 hr, 56 min, and 4 s, totaling 86,164 s. If one takes the reciprocal value, that is, divides 1 by this number, a frequency of 0.00001160577 Hz (an inaudible G) results. Though this G is below the hearing range (which starts at about 16 Hz), transposing it by 24 octaves will create an audible G.

The Octave as a Symbol of Unity

The concept of tone does not depend on the audibility of a tone. Audibility and inaudibility are marks on a continuous scale. The human hearing range is limited. Bats, for example, are able to hear in the supersonic range, 20,000 to 100,000 Hz above the highest frequencies audible to us. Whales and dolphins are able to perceive acoustic as well as electromagnetic waves. Zoologists still do not know what these animals actually hear, but it is known that they are able to hear better, faster, and farther than human beings.

Tones exist, whether we hear them or not. Any music lover knows that a melody can resound within even when it is not being played. A composer hears the music within while notating it and before any sound has been made.

For this reason, transposing by octaves is a legitimate process. Even scientists are using it (for instance, to transpose sound of deep sea fish and bats from the ultrasonic range into human audibility or to better understand signals of pulsars and other stars). The octave (1:2) is the most frequent relationship in the universe – not only in music, but anywhere in nature, from the micro- to the

macrocosmos. We use the same names for tones that are octaves apart. Singing a melody that was sung to him by his father with his deep bass voice, the child tends to sing that same song one or two octaves higher. Still we say, "The child is singing the same melody as his father."

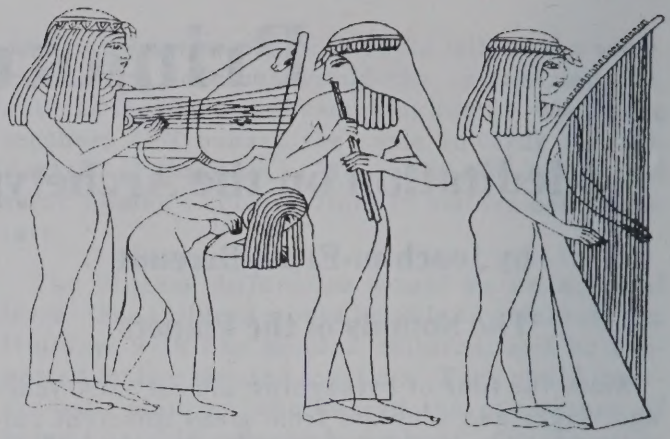
When a cell divides in mitosis, it chooses the "position" of the octave. The result is the "same cell" again. An octave may vibrate at twice or half the rate (or in powers of two or one-half) but it still is the same tone. It may split the one in two parts or double it, and the result is the same again. Its frequency may be completely different from the basic tone, many Hertz above or below it, but the result is still *the same tone again*. The octave is the most convincing symbol of unity that we can find in nature. And in nature, it is omnipresent.

When we transpose the tone of the earth (or the tones of the sun, the moon, Venus, or Mars) by octaves into the hearing range, we do basically the same thing that the child does when transposing the melody sung by his father into a more easily accessible range. The result is *the same again*. In this sense, we actually do hear the tone of the earth when transposing it by octaves from an inaudible range into the hearing range. The resulting G (194.71 Hz) is the note marked by the violin clef, a note of central importance in our tonal system and the key note for many tuning procedures. In French it is called *sol*, and it is quite peculiar to note the similarity in the names of the two celestial bodies to which tone and earth day relate: *sol* (earth) and *soleil* (sun). We could call this a coincidence, since naming *sol* for the G can be traced back to an old Gregorian chant (*Ut queant laxis*). In its fifth bar, where the G appears for the first time, the words "solve polluti" are sung. Therefore, 11th-century Benedictine monk Guido of Arrezo named this tone *sol*. But can this really be "coincidence"?

From Tones to Colors

Because the Law of the Octave is universal, one can continue transposing by octaves to reach the electromagnetic vibrations of colors. From the tone of the Earth (194.71 Hz) another 36 octaves are required to reach 700.16 nm (nanometer, wave-length), which is analogous to the color of orange-red (also analogous to the tone G and to the rotation of the earth around the sun). However, the range of human vision is limited to only one octave compared with the ten octaves of the hearing range.

The ability of the ear to differentiate is much more highly developed than that of the eye. Physiologists speak of the deceivability of our eye in comparison with the astonishing precision of our



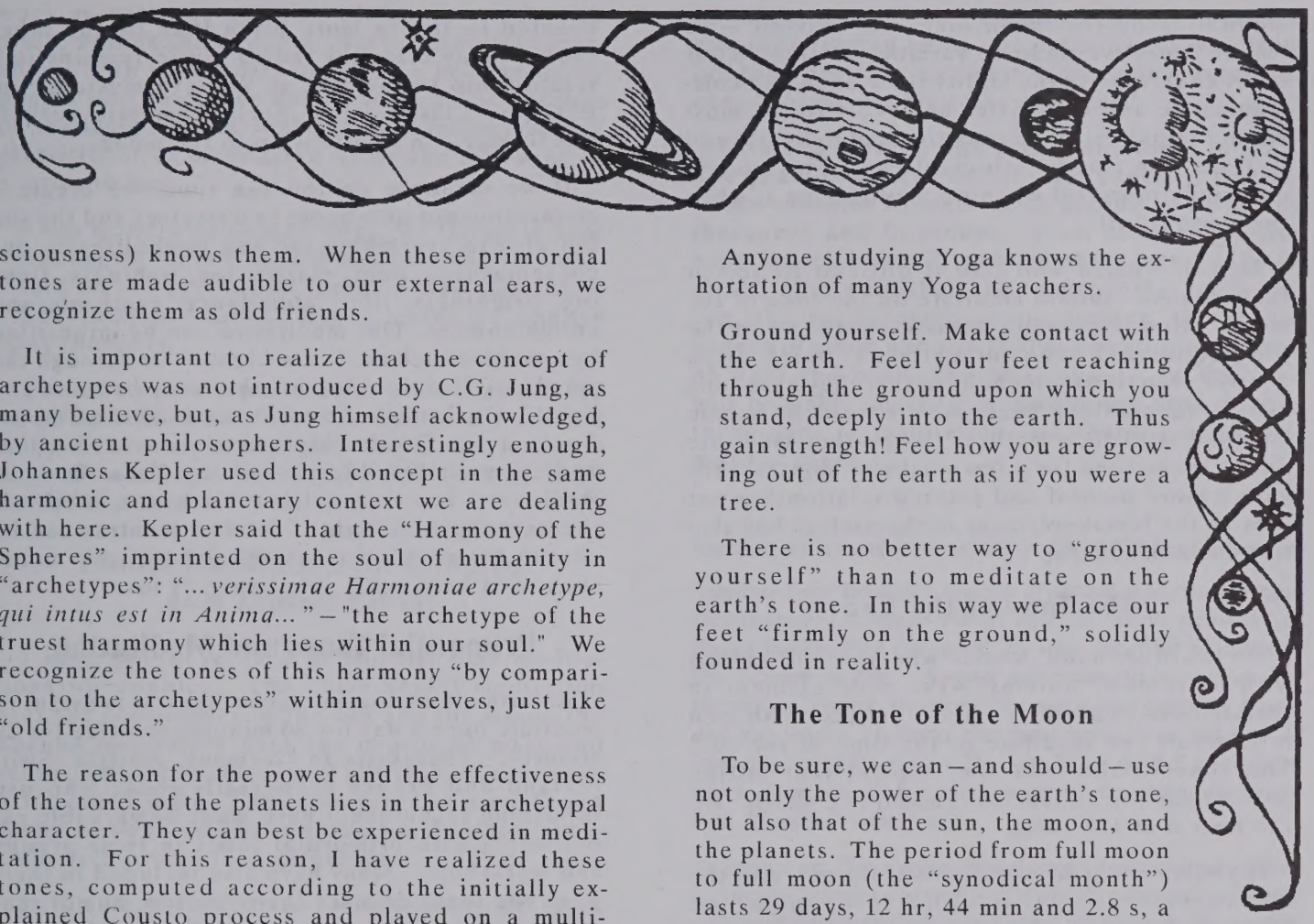
ear. We are familiar with hundreds of optical illusions but so few "acoustical illusions" that the term does not exist. There are people (not only among musicians) who have absolute pitch, but nobody—not even a Leonardo or a Picasso—ever had "absolute hue." "The ear can measure, the eye can only guess," is a standard sentence in many physiology textbooks, but one that might be difficult to accept in our aggressive culture of overemphasis on the eye and underemphasis of the ear. Interestingly, in Taoism, the eye is Yang; the ear is Yin.

In any case, the relationship of a tone to a celestial body is much more precise than relationships between colors and stars. When we say G or A, a tone is much more precisely defined than a color is when we say "blue" or "red"—which always means many different shades of blue or red. Language, however, mirrors the ability of our senses. Our language can define a tone more precisely than a color because the ear can hear the tone more precisely than the eye can see the color.

Tones as Archetypes

The tone of the earth is the most important tone for all living beings on this planet, whether we leave it inaudible or make it audible by transposing it into higher octaves. It is with this tone that we rise in the morning and go to bed at night; to this tone we do our work, we get hungry, and we love. But other planetary vibrations and tones, especially those of the sun, the moon, venus, mars and jupiter, also vibrate directly into our earthly existence. This is why I call them *primordial tones*. They are archetypical tones according to C.G. Jung.

For millions of years, longer and more steadily than any other comparable vibration, the earth, sun, moon, and the planets have been vibrating in cosmic space. Our genes and those of all living beings have experienced these vibrations so often that the processes and mechanisms of genetic programming must have stored them long ago. Our subconscious (which I believe is our true con-



sciousness) knows them. When these primordial tones are made audible to our external ears, we recognize them as old friends.

It is important to realize that the concept of archetypes was not introduced by C.G. Jung, as many believe, but, as Jung himself acknowledged, by ancient philosophers. Interestingly enough, Johannes Kepler used this concept in the same harmonic and planetary context we are dealing with here. Kepler said that the "Harmony of the Spheres" imprinted on the soul of humanity in "archetypes": "*... verissimae Harmoniae archetype, qui intus est in Anima...*"—"the archetype of the truest harmony which lies within our soul." We recognize the tones of this harmony "by comparison to the archetypes" within ourselves, just like "old friends."

The reason for the power and the effectiveness of the tones of the planets lies in their archetypal character. They can best be experienced in meditation. For this reason, I have realized these tones, computed according to the initially explained Cousto process and played on a multistring monochord, the sandawa. Entire "choirs" of overtones are produced in this way, "raining down" on the meditating person as from the dome of a cathedral.

It was tempting to realize the primordial tones electronically. We began in this way, with good success. However, most meditators (and even more therapists) seemed to prefer the acoustic realization on the strings of the sandawa. It sounds more natural, more "human" to them. And, of course, the sandawa generates more overtones. Overtones are the actual spiritual aspect of a music. Among meditators, there seems to be a growing resistance to electronic sounds.

The Tone of the Earth

Tones stand for the same thing that their corresponding celestial bodies stand for in our consciousness. By meditating on the earth tone, we strengthen the resonance between ourselves and the earth. We gain the power of Mother Earth, who nourishes and forms us, who grows our food, as well as flowers, plants and trees. We vibrate in conscious harmony with the planet on which we live, and we gain positiveness, security, a sense of reality, and energy.

Anyone studying Yoga knows the exhortation of many Yoga teachers.

> Ground yourself. Make contact with the earth. Feel your feet reaching through the ground upon which you stand, deeply into the earth. Thus gain strength! Feel how you are growing out of the earth as if you were a tree.

There is no better way to "ground yourself" than to meditate on the earth's tone. In this way we place our feet "firmly on the ground," solidly founded in reality.

The Tone of the Moon

To be sure, we can—and should—use not only the power of the earth's tone, but also that of the sun, the moon, and the planets. The period from full moon to full moon (the "synodical month") lasts 29 days, 12 hr, 44 min and 2.8 s, a total of 2,551,442.8 s. In order to transpose the corresponding frequency into the average range of human hearing, we have to transpose it by 30 octaves. The result is a tone of 420.837 Hz (G sharp), a tone of no great importance to our Western music today, but during the Baroque and early Classical periods it was of major importance. Mozart's tuning fork, for example, had 421.6 Hz.

At its pinnacle, Western music was directly connected with the tone of the moon. Concert pitch started to rise in the middle of the 19th century, striving for the superficial effect of making the music sound brighter. Thus, Western music started to turn away from the moon's field of resonance, but the moon, in all traditions, is responsible for the arts and the artists, being the planet of sensitivity and creativity. In the 20th century, major American symphony orchestras kept raising the concert pitch tone more and more. In doing this, they have banished Western music from its cosmic relationship to the celestial body of the arts and the artists.

The moon has such strong gravity that high and low tides can be observed even in a cup of coffee. It rules the female monthly cycle. It is not only the planet of art, but of love and of femininity. By

meditating on the moon tone, we "ground"—we "moon" ourselves in love, warmth, emotion, in our heart chakrum—in the ability to be open and communicative and to register and react to the most minute impulses, to be sensitive and delicate, and to transform moods into creativity. This tone is especially powerful when we meditate on it when the moon is full.

Men or women who find it difficult to accept their "anima" should meditate on the tone of the moon. Men, especially, remain caught up in the old patriarchal behavior patterns, which often control even those who believe that they have long ago put them aside. These men repress the female component of their nature. When they meditate on the moon tone for a few weeks or months, they gain a more natural and relaxed relationship not only to the female element in themselves but also to women in general.

The Tone of the Sun

On the other hand, women who have difficulties with their own "animus"—the male element in themselves—(with their father, but also with men in general) can meditate to the tone of the sun. This tone results from the tropical year lasting 365.242 days or 31,556,926 s, and it is C sharp. We can hear it at 136.10Hz.

In Indian classical music, this C sharp is still the fundamental tone. It is called *sa* or *sadja*, the "Father of Tones." Bells (e.g., temple bells and gongs) are often tuned to this tone, not only in India but also in Tibet, Japan, and on Bali. The prime word *OM*, the holiest of mantras, has been chanted to the *sa* more often than to any other tone. Today classical Indian music remains in a relationship to the sun, as Western music of the Baroque, Classical and Early Romantic periods was formerly in relationship to the moon.

If we meditate on the sun tone, we create a connection not only between ourselves and the sun but also to everything the sun symbolizes in our consciousness: light, clarity, joy, lightness, flowing, brightness, life's abundance, gratitude and enlightenment. Our meditation can be intensified by a mantra such as: "I am Light." Or through the words of Isaiah: "Set on thy way, become the light!" Or through the great words of the Tibetan Book of the Dead: "My consciousness—radiant and clear—indivisible part of the Great Body of Radiance—knowing neither birth nor death—is the unchangeable light." Similar mantras can be chosen for meditation on the tone of the moon, such as "I am Love." Or simply, "I love."

Primordial Tones and Meditation

As with all meditation techniques, it is useful to meditate once a day for 30 minutes or twice for 20 minutes. Therapists in Germany, Austria, Switzerland and France (especially those who use rebirthing techniques) have made remarkable experiments with primordial tones in their groups and workshops. Many have also included in their work the tones of mars (activity, fun, humor, energy, spontaneity), venus (sexuality, the lover, surrender, lust), jupiter (success, growth, wisdom, divinity) and saturn (separation, death, dying, sorrow). A Swiss rebirthing therapist has suggested

Sounds of the Celestial Bodies

Celestial Body	Rotation Time	Octaves to Audibility	Frequency in Hz	Tone	Octaves to Visibility	Wavelength in nm. Color	Meaning
Earth	23 hr.	24	194.71	G	65	700.16. orange-red	Stability: "Ground yourself!"
Sun	365.24 days	32	136.10	$C^{\#}$	74	500.9. green	Light. warmth. joy. animus
Moon	29 days. 12 hr	30	420.82	$G^{\#}$	70	648. orange-red	Love. sensitivity. creativity. femininity. anima
Mercury	87.96 days	30	141.27	D	72	482.5. blue	Intellectuality. mobility
Venus	224.7 days	32	221.23	A	73	616.2. orange-red	Beauty. love. sensuality. sexuality. harmony
Mars	686.98 days	33	144.72	D	75	471.0. blue	Activity. energy. freedom. humor
Jupiter	11.86 years	36	183.58	$F^{\#}$	77	742.6. red	Growth. success. justice. spirituality
Saturn	29.45 years	36	147.85	D	79	461.1. blue	Separation. sorrow. death
Uranus	84.01 years	39	207.36	$G^{\#}$	80	657.5. orange-red	Spontaneity. independence. originality. higher potency of Mars
Neptune	164.78 years	40	211.44	A	81	644.8. orange-red	The unconscious. secrets. imagination. higher potency of Venus (spiritual love)
Pluto	248.43 years	40	140.25	D	82	486.0. blue	Power. crisis and changes. higher potency of Jupiter

working with the exterior planets as well, with pluto, uranus and neptune. Very successful experiments with primordial tones have been made by people who have been unable to meditate because of restlessness and inability to concentrate. A practitioner of meditation wrote the following in a letter to me:

> I was never able to meditate. My thoughts kept wandering. Ever since I have started to meditate on the primordial tones, it was quite easy. They help me collect myself, carry me, shelter my thoughts.

This is my own experience as well. I meditated on primordial tones for years before I started using them in my groups and workshops, and only after astonishing success there did I publish them on audiocassettes.

Sound Meditation for Couples as a Tantric Ritual

I have also developed primordial tone meditations for couples. The Shiva-Shakti meditation uses the consonance of the sun and the moon; the Karuna meditation uses the chords of mars and venus. The latter consists of a fifth, with the venus being above mars. The consonance of mars-D and venus-A, on the sandawa monochord creates especially rich overtone interferences.

It is a deep experience for couples to do these meditations in a tantric manner. The fusion of the venus and mars tones (or the moon and sun tones) is a union of the male and the female elements. A couple meditating to these chords will enrich the strength, energy and depth of their love.

Personal Factors in Sound Meditation

It is important to deal consciously with the thoughts, impressions and associations arising during primordial tone meditations. After I published the first cassettes, a practitioner of meditation wrote to me that the earth-tone recording was faulty, that the studio was not adequately soundproofed because he kept hearing the noise of cars speeding by. When we called the writer of the letter and told him that no car ever drove past the house where we did the recordings, it came to light that this man was a sportscar fan and a former race car driver.

An elderly lady who had grown up near a Catholic church, where she had gone to pray several times a day during her childhood, thought she kept hearing the ringing of church bells while meditating on the sun tone. The moon meditation of a middle-aged man was constantly disrupted by the sound of female love moans. Of course, none of this is on any of the cassettes, neither speeding cars, nor ringing bells, nor moaning lovers. How full (and overflowing) must be the (sub)consciousness of these people to hear all this!

I started working with primordial tones in 1981. The years of experience are not enough. Experiments continue by meditating people as well as by therapists and in groups. I am collecting these experiences and will publish them later. Up to now, I have published the tones of the earth, the sun, the moon, mars, venus, jupiter, the consonances of moon and sun (Shiva-Shakti sound), and of mars and venus (Karuna sound). In time, we will probably succeed in developing even deeper techniques of meditation and therapy using primordial tones.

Reprinted with the author's permission from *ReVISION* 10:1 (Summer '87)

Joachim-Ernst Berendt is director of redaction on Sudwestfunk (Southwestern German Radio and Television Network) in Baden-Baden, West Germany. He was one of the founders of this network in 1945. Berendt has produced more than 250 records for leading American, European and Japanese labels, and has written 21 books that have been translated into 18 languages. Among them is The Jazz Book *(Hill & Company), which is the world's bestselling book on American jazz (more than 1.5 million copies sold).*

In recent years, Berendt has written books and articles and given lectures, workshops and seminars about the conscious-widening aspects of sounds and tones and about the spiritual (Yin) ability of the human ear as compared with the more rationalistic (Yang) ability of the eye. His books about these subjects are Nada Brahma—The World Is Sound *(a bestseller in Germany) and* The Third Ear.

The "Primordial Tones" tapes are published in the United States by Inner Traditions, One Park St., Rochester, VT 05767. Nada Brahma—The World is Sound *is also published by Inner Traditions, Destiny Books. It has more details about the "Primordial Tones" and their mystery.*

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Where Do the Sacred Fires Burn?

The Sacred Fires burn on fairy knolls,
on craggy tors, in leafy glens,
kindled in the hearts of the magic
users, witch-folk and seers.

Mayhap our vision is no longer clear,
looking upon cromlech, menhir,
caves and groves of initiation,
feeling instinctively the holiness
of the land permeated with magic,
without understanding why.

We have lost touch with our mysticism,
the tenuous contact with realms unseen
severed by materialism.

Have we abandoned the old gods, the Tuatha
De Danann? or been left as
a changeling at Nature's breast,
the memory of Tir Tairngire
all but shriven from our being?

We are educated, civilized.

Never has the hand of any conqueror lain more
heavily upon the heart and spirit of a
people, than that of technology.

What science had sought to rule,
now rules instead, our Balance
sacrificed to the gods of Progress.

But we are merely asleep.

In spite of our commercialism,
some place in our soul remains
uncorrupted still, awaiting the hour when
the deadening influence will be swept
clear of our psychic selves.

In time, our spiritual bondage will end,
and we will become, as we were before,
true children of Arthur.

And so, for now we dream, enchanted
like Merlyn in a cave near Carmarthen
with the sorceress Ninian;
until Arthur returns to break the spell
and the Sacred Fires blaze forth
once more.

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Orion

I have been placed to the meadow
of the emerald fairy folk
Blessed, I am the son of Herne the Horned One
Prince of the forest and its life
Adept, I am the student of Pan
To have been baptized with the divine dying
of the great stag
To this be my kingdom of reigndance
I say to you brother wolf and my sister
the trickster witch raven
Thou art among my wooded congregation
Bestow thy rage for I am thine advocate
in both war and prayer
Heed my circle of Wiccan truth
Blessed are the peacekeepers
We are the Protectors of Mother Earth
and all that she bears
For I swear upon the sword Albion
My mortal presence shall guard thy forest
with my hot hot blood
I fly beneath the wings of the hawk
to deliver my name
I am the keeper of the shade
The hooded man-ghost
I am the night that inhabits the day
By arrow and bow I marshal all that is green
in summer and springtime frolic
For all that is golden and bare in autumn
and winters coming of the white buffalo
For I am the son of Herne
I am Orion

– Darren Fantasia

Abhisheka

I burn incense in your name
that drifts into the solemn night
entangling with the cold, cold moon
shining with an inner light.

The Regents of the Seven Winds
bear aloft my dreams of you
to levels no adept has seen
where you and I are born anew.

Our spirits dance on cosmic tides
drawn between resplendent spheres
we are forever intertwined
illuminated, crystal clear.

Beyond the gates of astral doom
a flame within your autumn eyes
between the lotus and the void
I know where true magick lies.

– Edward West

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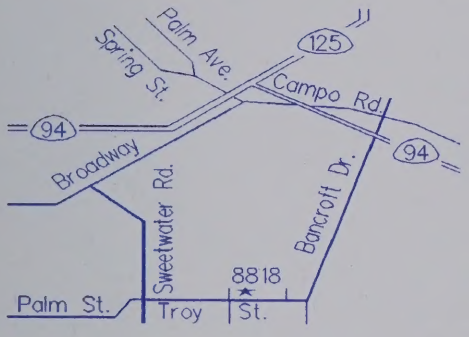

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